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COLONEL DODGE'S JOURNAL.

IN HOUSE OF REPRESENTATIVES OF THE UNITED STATES,
March 21, 1836.

Resolved, That five thousand extra copies of a report of the Secretary of War, made in compliance with a resolution of the Senate, transmitting a report of the expedition of the dragoons, under the command of Colonel Henry Dodge, to the Rocky mountains, during the summer of 1835, be printed for the use of this House.

[*Extract from the Journal.*]

Report of the Secretary of War, in compliance with a resolution of the Senate, transmitting a report of the expedition of the dragoons, under the command of Colonel Henry Dodge, to the Rocky mountains, during the summer of 1835, *&c.*

WAR DEPARTMENT, *February* 27, 1836.

SIR: In answer to the resolution of the Senate of the 16th instant, I have the honor to transmit a report of the Adjutant General, with the journal of Colonel Dodge, of his expedition into the Indian country, in 1835.

Very respectfully,
Your most obedient servant,
LEW. CASS.

MARTIN VAN BUREN,
President of the Senate.

ADJUTANT GENERAL'S OFFICE,
Washington, February 23, 1836.

SIR: In conformity with your instructions, I herewith respectfully submit the official report of the expedition of the squadron of dragoons under the command of Colonel Henry Dodge, to the Rocky mountains, during the summer of 1835, with the journal and map accompanying the same, called for by the resolution of the Senate of the 16th instant.

No. 1. The journal and map (B) on which are traced the routes of the dragoons during the summers of 1834 and 1835.

No. 2. Letter from Colonel Dodge to the Adjutant General.

Gales & Seaton, printers.

2d. Letter from General Gaines to the Adjutant General; both accompanying the report to this office, in relation to the expedition.

With regard to the information respecting the location of the different Indian tribes situated on the frontiers of Louisiana, Arkansas, Missouri, and the northwest frontier, required by the second part of the resolution, in addition to the map accompanying the report, I herewith respectfully submit the one marked (A,) recently prepared at the Topographical Bureau, which, it is understood, furnishes the best information on that subject.

I am, sir, with great respect,
Your obedient servant,
R. JONES,
Adjutant General.

Hon. Lewis Cass,
Secretary of War.

***Journal of the march of a detachment of dragoons, under the command of Colonel Dodge; during the summer of* 1835.**

Agreeably to general order No. 12, of the 9th March, directing the movement of the dragoons for the ensuing summer, the detachment under Colonel Dodge left Fort Leavenworth on the 29th May. The strength and organization of the command as follows:

Company "G," 37 men, commanded by Captain Ford.
Company "C," 40 men, commanded by Captain Duncan.
Company "A," 40 men, commanded by Lieutenant Lupton.

Lieutenant Wheelock doing duty in company "C," Lieutenant Steen, ordnance officer, in command of two swivels. Lieutenant Terret, assistant commissary of subsistence, &c. Lieutenant Kingsbury, acting adjutant, and Dr. Fellows, assistant surgeon. Major Dougherty, Indian agent, was to accompany the command as far as the Pawnee village, and Captain Gantt, Indian trader, who was well acquainted with the country over which we were to march, accompanied the detachment in the capacity of guide.

The companies were directed to take 60 days' rations of flour, and 10 days' rations of pork; and the assistant commissary of subsistence to take 25 beeves and two wagon loads of flour.

Commenced the march in a direction N. W. over a high rolling prairie, with frequent ravines, skirted with timber. Marched 15 miles, and encamped on a small creek. Commenced raining during the night, and continued during the whole of the next day, so as to prevent our marching.

May 31. Commenced the march in a direction N. 20° W. over a rough, broken country; crossed several small creeks skirted with timber with flats or bottoms of considerable extent, the soil of which was very fertile. Marched 17 miles, and encamped on Independence creek.

June 1. Marched 25 miles, and June 2d, 12 miles, in a direction N. 20° W. and arrived at the Big Nemahaw. The general face of the country passed over was that of a high rolling prairie, in some places rough and hilly, with numerous small creeks and ravines, most of which were skirted with timber of a low growth; the soil generally fertile, especially in the valleys of the small creeks; the banks of the Nemahaw were skirted with

groves of timber of considerable extent, and of a larger growth and greater variety than we have met with heretofore. The Nemahaw is a sluggish muddy stream, about 200 or 300 yards wide, the current rapid, and the banks high and steep; it was at a high stage of water at the time of our arrival, and we found that it would be impossible to ford it.

The country between Fort Leavenworth and the Big Nemahaw belongs to the Kickapoo Indians; it is sufficiently large and well adapted to afford them all the necessities, and many of the luxuries of life. There is a sufficient quantity of timber for fuel and for building purposes. The soil is fertile, and will produce all sorts of grain; the pasturage good, and large numbers of cattle could be raised with but little labor. As the game is becoming very scarce, they will necessarily be obliged to depend upon the cultivation of the soil for their future sustenance.

June 3d.—Crossed the baggage over the Nemahaw, in a boat made of a beef's hide, and a small wagon box belonging to Captain Duncan; swam the horses, and the command reached the opposite side without loss of horse or damage done to the baggage.

June 4th.—Marched eighteen, and June 5th, twelve miles, in a direction N. 50° W.; arrived at the Little Nemahaw, found it swimming, and encamped upon the banks. The country between the Big and Little Nemahaw belongs to the half-breeds of the Otto, Omaha, &c. tribes. The character of the country is that of a rolling prairie, less rough and broken than that between the Big Nemahaw and Fort Leavenworth. Crossed numerous small creeks and ravines, with high precipitous banks, which retarded our march; the soil of this portion of the country is very fertile, and there is a sufficient quantity of timber for fuel. Lieutenant Wheelock was permitted to return to Fort Leavenworth, upon tendering his resignation.

June 6.—Crossed our baggage in skin boats, swam the horses, and arrived upon the opposite side of the Nemahaw, without loss or damage to either. On the 7th, commenced our march over a beautiful and fertile country, diversified with all the accidents of wood and plain, creeks and ravines. During the day we saw a large herd of elk, probably thirty or forty, but were unable to approach near enough to shoot them. Our course was N. 60° W., and but a short distance from the Missouri, the high banks of which were in full view during the day. Marched twenty-five miles, and encamped on one of the forks of the Little Nemahaw.

June 8th.—Marched twenty miles in a direction N. 65° W., the country more broken and hilly than that of yesterday. Our march considerably retarded by the high steep banks of the numerous ravines. Encamped on a small creek called by the Indians the Weeping water.

June 9th.—Marched twenty-four miles, in a direction N. 30° W.; crossed the Saline river, a small shallow stream about one hundred and fifty yards wide, the water of which has a saline taste; after crossing the Saline we entered the valley of the Platte, a few miles from the mouth; the valley near the mouth is about two miles wide, perfectly level, and terminated by a high rolling prairie, the soil sandy and but little wood; encamped upon the river bank seven or eight miles from the Otto village. In the evening the Otto chiefs came out to meet us. Jutan, the principal chief of the Ottoes, has been a bold and successful warrior, and is considered one of the most intelligent Indians on the frontiers; he is about fifty years of age, tall, well made, with a fine and intelligent cast of countenance.

June 10th. Arrived at the Otto village; large numbers of the Ottoes came out to meet us two or three miles from their village, dressed in their gayest costume; they were all mounted on their horses, formed themselves into an extensive line, and met us at full gallop; they appeared rejoiced at our arrival, and manifested their joy by galloping around us, and shaking every one by the hand they met. Marched eleven miles, and encamped on the Platte, about two miles from the village.

The next day, June 11th, Colonel Dodge held a council with the Ottoes; he went to the lodge of their principal chief, Jutan; and after the chiefs and warriors were assembled together, he addressed them as follows:

"*Chiefs and Warriors of the Ottoes*: I am happy to meet you in your village, in the presence of your father, Major Dougherty; he has come directly from Washington, and knows the wishes of your great father the President of the United States, with respect to all his red children in his agency. My advice to you is, to listen well to your father, and do as he directs you; your great father the President is doing every thing in his power to make his red children happy; he wishes you to be at peace with all your neighbors, and to raise corn and cattle for the support of your families; you have now to travel a great distance in search of buffalo and other game; you must cultivate the soil and raise cattle, and not always depend upon the uncertainty of the chase, or your children will suffer. Last year your great father sent me to the country of the Camanche, Kiowa, and Pawnee Piet Indians; I invited some of their chiefs to accompany me to Fort Gibson, where they met their old enemies, the Cherokees, Creeks, Choctaws, Osages, and Senecas. They smoked the pipe of peace, and buried the war hatchet, I hope forever, and promised to live like friends and brothers; you are at peace with all your neighbors; this friendly feeling should be cherished by you, by paying a proper regard to the rights of those Indians with whom you may have intercourse; and should acts of injustice be done you, your father, Major Dougherty, will make known your grievances to your great father the President, who will redress your wrongs. His wish is that all his red children should be prosperous and happy, live in the same country like brothers, and that you should exchange your warlike arms, intended only for the destruction of each other, for implements of husbandry; a great people will always pay a proper regard for the weak; you see but a small part of the dragoons, which your great father can send every year, to see that the Indians do not intrude upon the frontier settlers, and that they do not intrude upon the Indians, nor introduce whiskey into your country, which will lead to the ruin and destruction of your people. All unlicensed traders found in your country, will be taken and delivered to the civil authorities, to be dealt with according to the laws of the country."

To which Jutan, the principal chief, replied, "That he would listen well to his advice; that they were making preparations to raise large quantities of corn; and that next year they intended to have a big field and raise cattle and horses." Presents were then distributed among them by Major Dougherty, consisting of blankets, knives, tobacco, strouding, &c. They appeared well pleased, and requested permission to give the colonel a war dance.

The Otto village is situated on a high prairie ridge, about two miles from the river, and overlooks the surrounding country for many miles. In front lay the green level valley of the Platte. The broad river run-

ning through the middle, and the valley terminated on the opposite side by hills covered with groves of timber. In rear, nothing could be seen but an extension of the vast prairie, until its smooth, undulating surface became almost blended with the distant horizon. To the right and left the river could be seen for many miles, wending its course along through the valley, its broad shining surface here and there darkened by island groves of timber—the whole element combined, forming the most beautiful landscape I had ever seen. The village was very neat in its appearance. The lodges were built of wood, thatched with prairie grass and covered with dirt. They were of a circular form, with a pointed roof, about ten or twelve feet high, to the break of the roof, and about fifteen or twenty feet high in the centre. They build their fires in the middle of the lodge, leaving an opening in the roof for the smoke to escape.

The soil of the Platte valley is very rich and productive, and the Indians can raise large quantities of corn with but little labor. They usually plant their corn near the small creeks, under the hills, and wherever they can find a rich and fertile spot. They have no fences, and are obliged to watch their horses to prevent them from destroying their corn. At the time of our arrival they were preparing for their summer's buffalo hunt. They usually start by the first of June for the buffalo country, and remain absent, killing buffalo and drying meat, until about the first of September, when they return to their village, bringing with them large quantities of dried meat.

Remained encamped near the Otto village until the 17th June, awaiting the arrival of the Omahas, with whom the colonel wished to hold a council. The Omahas are in number about 1,800 or 2,000, and occupy the country between the Missouri and Platte, extending some distance west of Council Bluffs. They are much like the Ottoes in their manners and customs, and state of civilization. There is a missionary establishment near Council Bluffs, at which a number of the Otto and Omaha children are educated; as the game in this portion of the country is becoming scarce, they begin to feel the importance of turning their attention to the arts of civilization. They already raise a sufficient supply of corn to satisfy their immediate wants, and if cattle were procured for them, and they were taught the method of raising them, they could soon have a large quantity of stock; as no country could be better adapted to that purpose.

The Ottoes and Omahas are at peace with all the neighboring tribes, and have long been friendly with the whites.

About fifty of the principal chiefs and warriors of the Omahas arrived at our camp on the morning of the 17th. They had swum the Platte, which, at this place, is about a mile and a half wide, bringing their baggage in skin boats. Immediately after their arrival the colonel directed some provisions to be issued to them, and after they had eaten, he collected them together, and addressed them as follows:

"Chiefs and warriors of the Omaha nation of Indians:

"I am happy to meet you in council in presence of Major Dougherty, your father. He has lately come from Washington, and knows the wishes of your great father, the President of the United States, which he will no doubt communicate to you. My advice to you is, to listen well to what he says. Your great father, the President, is doing every thing in his power

to make his red children happy. He wishes you to be at peace with all your neighbors, and to raise corn and cattle for the support of your families. You have now a great distance to go to hunt buffalo and other game. You must cultivate the soil and raise cattle, and not depend upon the uncertainty of the chase, or your children will want something to eat. Last year your great father sent me to the country of the Camanche, Kiowa, and Pawnee Pect Indians. I invited some of their chiefs to accompany me to Fort Gibson, where they met their old enemies, the Cherokees, Creeks, Choctaws, Osages, and Senecas. They smoked together the pipe of peace, and agreed to bury forever the hatchet of war. You are at peace with all your neighbors. This friendly feeling should be cherished by you, by paying a proper respect to the rights of the Indians with whom you have intercourse. And should acts of injustice be done you, your father, Major Dougherty, will make known your complaints to your great father, the President, who will redress your wrongs; his wish is that his red children should be prosperous and happy, live in the same country like brothers, and that you should exchange your warlike arms, intended only for the destruction of each other, for agricultural implements."

To which Big Elk, their principal chief, replied:

"I wish to say something, but I don't know that any good will result from what I say. You tell us that our great father feels for us, and has compassion upon us. That is good, for it is in this way that the lives of men are prolonged; and it is because the powerful have compassion upon the weak, that I have been suffered to live to the age you see me. I am like a large prairie wolf, running about over these barren prairies in search of something to eat, with his head up, anxiously listening to hear some of his fellows howl, that he may dart off towards them, hoping to find a friend who has a bone to divide with him. When I was young, and my father living, he often made my heart glad by little kindnesses; since his death, my heart has often been made glad by my white friends in the same manner. You have, no doubt, owned a good, young, swift horse; when he becomes old, he begins to flag. We have an ancient custom among us of going to neighboring villages and adopting sons. I have now one in this village (meaning the Otto). I believe his friendship to be sincere; that he is a true son. I have one in the village towards which you are travelling (meaning the Pawnee), whose sincerity and friendship I doubt. You tell us to listen to the advice of our great father, and live at peace with our neighbors, but you know a man cannot always do as he would wish. You have, no doubt, rode an unbroken, vicious horse, that would run backwards when you would urge him forward; and when you would try to stop him, would run faster, and meeting a bad place, would go first one side and then the other, and just as you had whipped him up to the spot, and you thought he would jump over, he dodges to the one side and brings you to the ground. I believe the presents you have spread before us have been the cause of creating a great deal of evil in our country. When I receive these presents, I know that they are given by good men, and I feel grateful for them; but it has a contrary effect upon some of my neighbors; and they do not feel grateful when they receive these things for nothing, but think they are entitled to them. These things all please me, as I do not know how to manufacture any of them; and I shall not forget these favors, as some of my neighbors do. I did hope to see my people settled before I died, but I am now getting old, and am afraid I shall never see that period arrive. I hear that you are in a hurry, and I will say no more."

Big Elk, the principal chief of the Omahas, is remarkable for his sound practical sense; he appears to be in advance of most Indians in his knowledge of the relative situation of the white and red men, and the necessity of learning some of the arts of civilization; he is about sixty years of age, and has sixteen wives and many children.

After the council with the Omahas, we commenced the march up the Platte river, for the Pawnee village. The Platte, near the mouth, is a broad shallow river, from a mile and a half to two miles wide, its average depth is not over two or three feet; the current is rapid, and the bottom very uneven, in some places barely covered with water, in others six or eight feet deep. The Platte is not navigable for boats of any size in low water; in the highest stage of water, the traders sometimes descend the river from above the forks, in small rafts or skin boats. The Horn river, which empties into the Platte on the opposite side near the mouth, is a much deeper and more rapid stream than the Platte, not so wide, and navigable for small boats to a considerable distance.

Our course to the Pawnee village lay along the valley of the Platte, in some places approaching close to the river bank, at others keeping at the distance of half a mile or a mile; the valley is of a variable width, from one mile to three or four miles wide, and terminated on both sides by a high prairie ridge. From one of the high points near the river, the eye could wander over a vast extent of country, possessing almost every variety of feature; could view the broad surface of the river studded with islands, covered with groves of timber; the green level valley, terminated by hills of every variety of shape, beyond which there was a successive range of hills, until the view was terminated by the distant horizon. The soil, which is alluvial, appears to be very fertile, and the whole valley appears once to have been the bed of the river; the proof of this is the irregular formation of some of the hills which terminate it; they appear to have been worn in this shape by the continual washing of the water; there is but little timber on this side of the river, only a few scattered trees on the banks of the creeks; upon the opposite side the timber appears to be more abundant; saw several herds of antelope and a number of deer. The principal chief of the Grand Pawnees, whose name is the *Angry-man*, met us about ten or fifteen miles from his village, and appeared rejoiced at our arrival; he appeared to be a shrewd, intelligent old fellow, and very talkative for an Indian. He had a long talk with Colonel Dodge; he told him that the Pawnee Loups had been stealing horses from the Pawnee Peets, and were otherwise rather troublesome and disposed to war; he endeavored to prepossess the colonel in his favor, by telling him how well he had conducted himself, while his neighbors had behaved very badly; in explaining the relations he stood in to the neighboring tribes, he appeared to possess all the ingenuity of a modern politician. We arrived in sight of the Pawnee village about 12 o'clock on the 21st, having marched eighty miles since leaving the Otto village; we were met two or three miles from the town by the son of the principal chief, in full dress; he had on a scarlet-colored coat, trimmed with silver lace, a hat decorated with bands of tin and red feathers, with leggins and moccasins, ornamented with different colored beads; he wished the command to wait a short time until his young men could prepare to receive us in due form; it could be observed, from their delay in turning out, that they were rather suspicious of our intentions, seeing so large a body of troops come rather unexpectedly

hunting the Otoes. After waiting for nearly two hours, they turned out in the number of one hundred and fifty or two hundred, mounted on their best horses, and dressed in their gayest costume; they formed themselves into an extended line, and advanced to meet us in the same manner that the Ottoes did, at full speed. On arriving at the head of the column, they broke to the right and left, and galloped arround us two or three times. The chiefs then collected together in a group at the head of the column, lit their pipes, and after smoking a few whiffs, advanced alternately to Colonel Dodge, and their agent, Major Dougherty, and offered them the pipe. After this ceremony was finished, we continued the march to their village. The principal chief, the Angry-man, then invited Colonel Dodge to his lodge to a feast, which invitation he deemed it advisable to accept, as they had evinced some signs of distrust at our arrival, and he wished to put them perfectly at their ease. The old chief conducted us to his lodge, seated us around the fire, conforming strictly to the rules of etiquette, by giving to Colonel Dodge the highest seat; he then set before us a large bowl of boiled corn, which we found to be very good. Marched about five miles beyond the Pawnee village, and encamped on the banks of the Platte. The Pawnee village is built after the same plan with that of the Ottoes, but it is not so neat in its appearance; the space between their lodges is occupied by horse-pens, where they confine their horses every night, to prevent their being stolen by the neighboring tribes, with whom they are at war. The Pawnees, at the time of our arrival, were in rather a turbulent state; the Pawnee Loups had been stealing the horses of the Pawnee Peets, which had produced some difficulty between them and the Grand Pawnees.

The Pawnees are divided into four different tribes, who live in separate villages, and have different chiefs; there is the Grand Pawnees, who live in the village through which we passed, and whose principal chief is called the Angry-man; the Pawnee Republic, whose chief is called the Blue-coat; the Pawnee Loups, whose chief is the Axe; and the Pawnee Tappeiges, at the head of which is the Little Chief. The Arickaras had been living with the Pawnee Loups all winter, but were scared away previous to our arrival by a lying Kanzas, who told them that Colonel Dodge was coming to their village with a large body of troops, and would kill every one of them; it also alarmed the Pawnees considerably, until they were satisfied of the peaceful intentions of Colonel Dodge. The different villages are of about the same size, with the exception of the Little Republican village, which is much smaller than the others, containing only a part of the Pawnee Republics; the others living with the Pawnee Tappeiges. The Pawnees have been for a long time at war with the neighboring tribes; they have carried on a predatory warfare with the Sioux, for many years, sending out frequent parties to steal horses and murder any stragglers they may find; they often return with a few scalps and a great number of horses; they appear to be inveterate in their hostility on both sides, and it would be difficult at present to make peace between the two nations. They were also, at the time of our arrival, at war with the Cheyennes and Arepahas, but Colonel Dodge afterwards established a peace between these tribes. They are the most numerous nation of Indians originally west of the Mississippi, with the exception of the Sioux and Blackfeet, and if not restrained by the influence of the whites, would be very formidable to their enemies. They have a very

high opinion of their agent Major Dougherty, and he exerts a strong influence over them, and will doubtless ultimately, if assisted by the authorities of the Government, succeed in effecting a peace between them and all the neighboring tribes. They are already impressed with a high opinion of the power of the United States, and it will not be difficult for the Government in a short time, to exert a controlling influence over them. They occupy a country possessing a rich and productive soil, well adapted to the cultivation of every species of grain, and one of the finest grazing countries in the world; there is a sufficient quantity of wood to supply all their wants; there is consequently nothing wanting but a little instruction and industry to make them a wealthy and prosperous people. The buffalo live within three or four days' ride of their village, and they now subsist principally upon that meat; they have parties out killing buffalo and drying the meat most of the time during the summer and fall, and they sometimes move with their whole village into the buffalo country, and remain several months for the purpose of killing buffalo; as the buffalo, however, are receding from them, and becoming fewer every year, this will be a very precarious method of procuring their food, and they will be obliged to resort to some other method of sustaining themselves.

The colonel informed the Angry-man that he would hold a council with all the different tribes of Pawnees, as soon as they could be collected together. Runners were immediately despatched to the other villages to inform them of the arrival of Colonel Dodge.

The next day, June 22d, it rained so as to prevent the chiefs from assembling together in council. Remained encamped about five miles from the Pawnee village.

23d.—Continued to rain until 12 or 1 o'clock. The chiefs of the different tribes of Pawnees came to our camp. As the weather had the appearance of being rainy, Colonel Dodge informed them that he would hold the council in their village. He accordingly repaired, with most of the officers, to the lodge of the Angry-man; and after the chiefs and warriors were collected together, and seated around the lodge in due council form, he addressed them as follows:

"To the Chiefs and Warriors of the Pawnee nation of Indians:

"I am happy to meet you in your village, in presence of Major Dougherty, your father. He has lately seen your great father, the President of the United States, and knows his wishes, which he will no doubt communicate to you. A Kanzas Indian informed you I intended making an attack upon your people with the dragoons. This report was false and without foundation. Your great father, the President, is at peace with all his red children; and his wish is that they should all inhabit the same country, and live in peace with each other. Last year I was sent to make peace with your friends, the Pawnee Peets, the Camanches, and Kiowas. A few of the chiefs accompanied me to Fort Gibson, where they met in council their old enemies, the Cherokees, the Choctaws, Creeks, Osages, and Senecas. They smoked the pipe of peace, and promised to bury the hatchet of war. I am now on my march to the Rocky mountains, and would be pleased to make peace between you and your old enemies the Arrapahas and Cheyennes. I recommend to you to cultivate the most friendly understanding with your neighbors, the Otoes and Omahas, and it is of the first importance to you, that the most friendly union should

between the different bands of which your nation is composed. Should you make war with each other, it will cause you to lose your standing with your friends, and make you an easy prey to your enemies. You now cultivate the soil, and raise corn; could you learn also to raise cattle, you would be able to support yourselves and families, without depending upon the uncertainty of the chase. The buffalo are constantly receding from your country, and you will be obliged soon to raise cattle to support yourselves and families, and the sooner you commence, the better for your people. If you have bad men amongst you, you must punish them, and not permit them to intrude upon the rights of others. Examples must be made of those who steal or war; my advice to you is to listen well to what your father Major Dougherty tells you; his counsel will be good, for he knows what is best for you. I am going to the forks of the Platte, and wish to see the Arickara or Ree Indians. I wish you to let them know that I am friendly to them, and am not going to make war upon them, as they have been told. You see with me but a small part of the dragoons which your great father can send every year to see that the Indians do not intrude upon the frontier settlers, and that the whites do not intrude upon them, to prevent the introduction of ardent spirits into your country, which is the ruin and destruction of your people. All unlicensed traders found in your country will be taken and delivered to the civil authorities, to be dealt with according to the laws of the country."

To which the Angry-man, chief of the Grand Pawnees, replied:

"You see me, my father, a poor man. I was in doubt, my father, until I heard you were near here, whether you would come or not. But you are now here, with our agent, and we are satisfied. You see your children around you, and we will see whether they heard your advice or not. Time will prove it. You see all my friends and children around you, of the different tribes, and my heart opens and I feel glad. You have been for a long time, and are still, endeavoring to make us one people, and if you succeed we will be indebted to the whites for it. You are the cause of my name's being heard among so many different tribes. You have made peace between them and us. Here are my friends. There is my son-in-law, (pointing to the "Axe," chief of the Pawnee Loups.) They are my friends. I would like to know what they have against me. I wish the "Axe" to explain why his people go to war, while the others remain at home. It is for him to say why his war parties follow our peace parties. I go because I am advised to do so by the whites. I hope my son-in-law the "Axe," will explain all these matters. You, my friends, the Loups, are here around me, and I wish you to explain to the whites the cause of my speaking to you."

The Axe, chief of the Pawnee Loups, then replied:

"It is true, my brother-in-law, I have heard you. It is true, my father, what my brother-in-law has said. You see me and know me. You know that this stealing is done without my consent; that I am as ignorant of the causes as if I were under the ground. They have changed, but I have not; I have but one heart. But that there is a change among my people I have no doubt. It is true, my brother-in-law, that my young men have disregarded my counsel. They have thrown me up to be scattered by the winds of heaven. It is true, my brother-in-law, we have injured you in this way. But do you believe there is a chief in our village who advised the young men to slip off and steal horses from the Pawnee Pests? It is

true, that some of my young men who were on a war party, had taken horses, but you know that the chiefs took the horses away and punished them for it. What you say, my brother-in-law, is true. I know you took horses from our young men and punished them for it; but I said nothing. It hurt some of my people, but it did not hurt me, as I knew they ought not to have stolen them. Some days I have pity on myself, and feel sick at heart. All that I do is in defence of what is right. Sometimes I give a knock here and there, but it is because I defend what is good. I am very happy to hear, my brother-in-law, that you listen so well to the whites; I listen to them myself and like them. Our forefathers never knew them people, or they would have liked them as well as we do. My father, I have but one heart, and that is leaning towards you, and if I would die it would follow your advice. Most of the red skins are said to receive arrows, but they shoot them too high. I have an arrow in my heart, and it is on account of the whites. I have nothing else in my mind but leaning constantly towards the whites. I have always liked them and fought for them. I have sometimes thought that I would die away from home in the battle field, but I think now I shall die in my own village. My brother-in-law, I know you well; you are more happy than I am; you have more riches, and a better situation; but let me give you one piece of advice, do not listen so much to bad men, and pay more attention to the advice of the good."

To which the Angry-man replied:

"That is what I wanted to hear when I spoke before, and I have heard it. There has been a great deal of this work going on for the last year, but I have said nothing, and waited for a time like this to mention it. It is true, that all these young men listen to the words of their great father. It is the words of our great father (the President) that has caused us to throw our weapons behind us and make peace. Here are our brothers around us, they go where they choose without the fear of being killed. It is our friends (the whites) that have produced all this change. I am desirous to have as many red friends as possible wherever I go. Here is our father, who is travelling all over this country. What is it for? It is for our good; to make peace with all the different tribes and see his friends. Some of our friends accuse us of being squaws; but it is because the whites have given us this advice. You advise us to make friends with those around us. I wish to do so; but that makes some of our neighbors say we ought to wear petticoats. I don't know what they mean; I never talk ill of them. These are the things I want you (the Axe) to explain, why your young men had talked of us in this manner; you can't think too much of the advice the whites give us. Don't you see they are coming every day amongst us, making presents? I thank you, my father, for coming here. I was fearful some evil might result. I thank you for treating these people so well: you could not have been blamed if you had been more severe. If you will give me a gun I will promise that I will never point it at a white man. But when you give guns to these people I am always afraid they will kill some of my people. I love you, my father, and so do most of these young men; and why should they not? They know that when you come amongst them they always receive presents.

The principal chief of the Pawnee Tappeiges, whose name is Little Chief, then said: "My father, I was lying sick in my lodge, and could not for a long time get up; but I heard you were coming and I got up immediately. These men that have been talking to you are great men, much superior to

me; but when I see you my heart swells up to be as big as any of them. Your arrival has saved my life, and I thank you for it. I should have been dead if you had not come, but now I have got well all at once. I have grown to be a considerable man among my people, and I have no one to thank but you; you pay our annuities, and I distribute them among my people. They listen to me, but you are the cause of it after all. Yes, my father, I am proud of my young men, and I feel proud of my conduct, but you are the cause of it. I keep behind, myself, to see how the other villages get along. I am satisfied and well pleased with all, both red and white men. I am between the people you see backbiting each other, but have nothing to do with it. If it comes into my lodge, I kick it out again, and have nothing more to do with it than if I were dead. The Loups cannot say any thing against me."

After which the Chief of the Republican village, called the Mole-in-the Face, said:

"I have got up, my friends and relatives, to thank my great father for what he has said. He has said nothing but what is good and just. You are all great chiefs. Our chiefs were all killed, and our people lived like wolves, when I was taken pity of, cared for, and became a great chief. As to you, Blue-coat, (chief of the Little Republican village,) you ought to be thankful for having been treated as well as well as you have been; you ought to take good advice better in future. I have one thing to ask of you my father, and I have been waiting some time for your arrival to ask it of you. I know that what I ask belongs to you, and have been waiting a long time to see what you could do. Early last spring the Arickaras stole the whole of my horses, but I have never taken any steps to recover them. They have got the horses, and they have sent me word if I would come up and bring something with me, I could get them back again, but I have never been."

After the council, presents were distributed by Major Dougherty, consisting of blankets, strouding, knives, tobacco, &c.; they appeared well pleased, and promised to be more friendly with each other in future. They appeared desirous of making peace with the Cheyennes and Arapahas, and informed Colonel Dodge that they would send one of their principal men with him for that purpose.

June 24.—Captain Gantt started for the Loup fork, for the purpose of bringing in some of the Arickaras who were at that village, and who were afraid to come to council with the Pawnees, on account of their late hostility to the whites. Commenced the march in the evening, in a direction northwest along the valley of the Platte. Marched eight or nine miles; rained severely during the night.

June 25.—Continued the march along the valley of the Platte, over a country almost perfectly level, the soil of a sandy nature, but generally fertile; the valley of variable width, at some places four or five miles, at others not more than a mile, and terminated by a high bluff bank, presenting a steep and angular appearance. Passed large numbers of islands, some of them about three miles in length, and a mile in width. They are mostly covered with timber. The general level of the valley is but a few feet above the level of the river, and the extended view, which had the appearance of an ocean scene, was only terminated by the distant horizon. The scattered trees along the banks of the small creeks appeared of a larger growth than that heretofore passed: saw several large herds of ante-

lage; marched about eighteen miles, and arrived opposite the lower end of Grand island.

On the 26th, marched thirty, and on the 27th, twelve miles. The country, at this stage of the march, began to assume a more barren appearance. The principal ingredient of the soil was fine yellow sand. The grass thin and short, and mixed with plants and flowers that indicate a barren soil. Found but little wood on this side of the river during these two days' marches; but upon the islands and upon the opposite side there appeared to be an abundance. Captain Gantt returned to camp, and informed the colonel that the two Arickaras he was sent for were a few miles in rear, and would be up during the day. They would then go to where their people were, inform them of the peaceful intentions of Colonel Dodge, and collect them together by the time he arrived.

28th.—Remained encamped. The two Arickaras arrived in the morning, accompanied by three Pawnees; one of them the brother of the Axe. The Pawnees wished to accompany Colonel Dodge to the country of the Cheyennes and Arepahas, for the purpose of making peace with these nations. One of the flour-wagons was unloaded and sent back.

29th.—Passed the head of Grand island, at which place the valley becomes much wider, the soil sandy, with frequent efflorescences of sulphate of soda, which is said to indicate the proximity of salt-springs. Grand island is about sixty miles long, and in many places, two or three miles wide. It is covered with timber, consisting of oak, mulberry, cotton wood, &c. and hides the opposite bank of the river entirely from our view. The river above this island is from a mile to a mile and a half wide, and very rapid, probably from three to three and a half miles an hour; very shallow, the general depth now, though unusually high, not more than three or four feet. But little timber on this side of the river; marched thirty miles.

30th.—Were detained by muster and inspection, until twelve or one o'clock, when the march was commenced in a direction S. 85° W. The country similar in its general appearance to that of yesterday. The soil principally composed of dry, yellow sand. The grass short and thick, with recent appearance of buffalo; but little wood: marched fourteen miles and encamped.

July 1st, marched twenty, and 2d, twenty-three miles, in a direction N. 65° W. The valley wider; the soil the same. The sand-hills, which terminate the valley on this side of the river, were much higher and more irregular and angular in their appearance than heretofore, resembling large rocks at a distance: wood more abundant. Captain Gantt left the camp with the Arickara chief, the Star, for the purpose of collecting the Arickaras together, whom he had heard were near the forks of the Platte.

3d.—Commenced the march in a direction N. 70° W. Crossed two small creeks, upon one of which we found the deserted camp of the Arickaras, and about half a mile beyond it another, which appeared to have been recently occupied. Their lodges, which they make of bushes, covered with blankets and skins, were placed around in the circumference of a circle, the diameter of which was three or four hundred yards in length. In the centre of their encampment was placed what is called their medicine lodge, a large circular lodge, built of poles, in the form of a cylinder, surmounted by a cone. The cylinder was about fifteen feet high, and the axis of the cone about eight feet. They had tied one of their red

upon the top of the centre pole, and had suspended red blankets and buffalo skins, from different parts of the lodge. One of the Indians had cut off his finger near the second joint, and had suspended it, together with a little crooked stick, on the centre pole, about eight feet from the ground. There were traces of blood around the whole interior of the lodge. Some one, while bleeding, appeared to have run around the centre pole. They had two buffalo heads arranged on one side of the lodge, pointing towards the east. This was for the purpose of bringing the buffalo from the west towards this point. These Indians frequently scarify their bodies, and inflict corporeal pain upon themselves, for the purpose of appeasing the anger of the Great Spirit, that he may make them successful in their hunts and against their enemies. The valley at this point is terminated by a succession of irregular hills of considerable height. The intermediate valleys or ravines are covered with timber of a small growth, and on the side of the hills we saw fruit of various sorts, such as plums, cherries, &c. The Kanzas river takes its rise in these hills, and runs in a southeasterly direction, nearly parallel with the Platte. The Platte is divided at this point into two forks, nearly equal, called the North and South forks. From the top of one of the highest hills, we had an extensive view of the country for many miles. In front we saw the two forks of the Platte, gliding gently along through their separate valleys, until they met and mingled with the broad stream itself: beyond this, a high ridge of hills, forming a dark outline along the horizon, gave a fine back-ground to the picture. In rear of us there was a long succession of hills, covered with scattered groves of timber; and we saw the feathery outline of some tall trees, at an immense distance, just shooting up above the horizon. At the top of this hill we found more medicine. The Indians had collected a large number of buffalo heads, and arranged them around in a circular form, their heads pointing towards the centre. This was for the purpose of bringing the buffalo from every direction to this point, that the Indians might find plenty of them here, next year, when they came here to hunt. The soil upon the surface of this hill is composed of fine yellow sand; but upon digging to the depth of one or two feet, we came to a mass of rock, of a coarse, sandy texture, a dull, glimmering lustre of a grayish color, and so brittle as to yield to the nail: it was supposed, from its external characters, to be magnesian limestone. The whole of this range of hills appears to be composed of it.

4th.—Marched in a direction N. 80° W., a distance of 25 miles. The valley of the river wider, the country more level, and the soil more fertile during this day's march. In the evening saw a large herd of buffalo, the first we have seen.

5th.—Remained encamped. Captain Gantt arrived with the chiefs and principal warriors of the Arickaras. The Arickaras are considered the wildest and most savage tribe of Indians west of the Mississippi, and have always been characterized by a want of faith in their promises, and an inveterate hostility to the whites, killing all they could meet. They are at war with most of the surrounding nations, and large numbers of them are killed every year. They formerly lived on the Missouri river, but were driven from this country by the Sioux, with whom they have long been at war. They have now no land that they can call their own; and are wandering about like the Arabs of the desert, killing and robbing almost every one they meet. They were originally a band of the Paw-

the Loups, and had been living with them for some time previous to our arrival; and had, no doubt, by their influence, excited that warlike spirit which seemed to exist among the Pawnees at their village. The Loups, it appeared, had treated them with great hospitality and kindness; in return for which they had stolen a number of the Pawnee horses. They were the best looking tribe of Indians we had seen, and were dressed in a more gay and fantastic manner. Their dress consisted of a shirt made of buffalo skins, finely dressed, either of a white or yellowish color, and ornamented with different colored beads. It was trimmed along the sides, and around the neck, with long coarse hair of several colors. Their leggins and moccasins were made of the same material, but were generally white, beautifully embroidered with beads. There are now about two thousand two hundred of them in all, numbers of them having lately been killed by their numerous enemies. They begin to feel sensible of their true condition, and the necessity of making peace; and if they could get the piece of land they desire so much, they would probably reform, and become a peaceful and industrious nation. The colonel held a council with them, at which he addressed them as follows:

"*Chiefs and Braves of the Arickara Nation of Indians:*

"I am happy to see you on my march to the Rocky mountains. I expected to have met you near the Pawnee village. On my arrival at the village of the Grand Pawnees, I was informed a Kanzas Indian had told you I was coming with the dragoons to kill you and your people. This report was false and unfounded. Your great father, the President of the United States, is at peace with all his red children. He has pity on them, and wishes to extend to them the hand of protection and friendship. A great nation will always protect and never kill the defenceless. It is cowards alone who do so. Your great father wishes to see you living at a permanent home, where you can cultivate the soil, and raise corn and cattle; he wishes you to change your course and live at peace with your red brethren; you have been and are now at war with many nations of Indians; you have had many of your people killed, and you have killed many of your enemies, and you are now, as a nation of people, in a worse condition than you were when you first engaged in war. You have been driven from your country by the Sioux, and are now without a home, and are constantly travelling in search of buffalo, and to avoid your numerous enemies. By pursuing this course your nation will be reduced as to numbers; and you will ultimately fall a prey to your enemies. I will inform your great father, the President, of your true situation; if you follow his advice you may still exist as a nation, and have a home where you can raise corn and live at peace. I advise you to cultivate the most friendly understanding with the Pawnees. They are now friendly to you, and will no doubt continue so, if your conduct merits their friendship. I will recommend to your great father that you should have a small country set apart for you if possible, near your friends, the Pawnees. Situated as you are, travelling over a large extent of country, you are viewed as the common enemies of all nations; you are charged with killing small parties of the Americans, when you find them weak and defenceless; stealing their horses, robbing and plundering them. Should you continue this course, ruin and destruction must await

you. You are now charged with stealing horses from the Delawares, and your friends, the Pawnees. These horses you should not hesitate to deliver to their owners. If you do acts of injustice to all nations, you may expect them all to unite to destroy you as a people. I am now speaking to you the language of truth; I have but one heart and one tongue, and hope my words will be listened to and remembered when I am far from you. It is my duty to be plain with you, and not to speak to you with a forked tongue. I am on my march to the Rocky mountains. My object is not to make war upon the different nations of Indians, but to extend to them the hand of peace and friendship, and to make peace with the different nations that are at war with each other, as far as it may be in my power. Should an attempt be made to kill any part of my command, or to steal my horses, the guilty shall not escape. The warrior who is slow to anger, is the most terrible when forced to action; such is the character of your great father, the President of the United States. He is mild in peace, but terrible in war; his enemies have always fled before him from the field of battle; you see but few mounted men with me; it was not the wish of your great father to alarm you and other remote nations of Indians, with the appearance of a large army, which he could have sent here with as much ease as the few warriors you see with me. The cannon you see here are small in comparison with the large guns that could be sent to this country. Your great father sent me last year to see the Pawnee Peets, Camanches, and Kiowas, who had been at war with the United States. They made peace, and some of their chiefs accompanied me to Fort Gibson, where they smoked the pipe of peace with their old enemies, the Cherokees, Creeks, Choctaws, Osages, Senecas, and Delawares. These nations agreed to bury the war hatchet forever. It is the wish of your great father that you bury the hatchet of war with your numerous enemies; it is your good alone that he desires; you have no country; you are poor; your great father wishes all his red children to inhabit the same country; to cultivate the most friendly understanding with each other; and that the Indian race should not be destroyed, but be a prosperous and happy people. His wish is to promote the welfare of all the red people, without expecting any advantage from them. I am done. I will give you a few presents and some tobacco, as an evidence of the great regard your great father has for his remote red children. His wish is that when you meet the Americans, you will consider them your friends; your future prospects will greatly depend upon your conduct this year; you have your choice between good and evil; I hope you will choose the good and avoid the evil; your fate as a nation depends upon your choice. The day is fine; the sky is clear of clouds, and I hope, as we are all in presence of the Great Spirit, that truth alone will be spoken upon this occasion."

The Bloody Hand, principal chief, replied:

"My father, I did not think I should see you; but I see you to-day. I have for a long time been travelling over this country, and to-day the Great Spirit came to me and told me to listen. My heart feels large upon seeing my father here; I am glad you have spoken, and I hope it will enter the young men's ears. I have not much to say, more than what has been said. I have always been as if I was dead; I have been wishing to see you for a long time, and to-day I expect to remember the words you have spoken to us.

"My father, I was glad you sent the interpreter to our village for us, and that you would give us some land to live upon; I am travelling all over this country, and am cutting the trees of my brothers; I don't know whether they are satisfied or not, but we have no land of our own. I am travelling on their land and killing their buffalo before my friends arrive, so that when they come up, they can find no buffalo. We want land so that we can kill buffalo with them. My father, I am very poor, and would like to get a piece of land, that I might live with my brothers. We would like to live upon land near the Pawnees, and have the privilege of hunting as well as them."

The Two Bulls, another chief, then said:

"My father, who would not listen to what you have said? Yesterday I was following your trail; to-day I have come to you; I am always behind, but what you have said to-day has entered my ears. It is true, our village has always been a great way off, but to-day we can understand what you say. Now, if you give us a piece of land near you, so that when we do wrong you can find us, our young men will conduct themselves well. My father, to-day I am surrounded entirely by the whites; let me go where I will I find them. It is true, my father, I have been travelling, for a long time, all over this country, and never had ears. It is true, that you love us, as you give us tobacco to smoke, and you give us land. Who would not love you for this? My father, I have been very poor; it is as if you had taken us out of the ground. If you take us and put us on a piece of ground, and tell us where it is, next year you will find us there. It is true, our young men have stolen horses, but we have returned them to the Grand Pawnees. My father, we wish you would give us the land on this side of the river below here (meaning the south side of the Platte, near the forks). My father, all that you have said to-day is true, and we have listened well to what you have said. We had heard that one of our young men was killed, and we were going to war again, but now we will not go. My father, we are all very poor. When we kill buffalo we have no knives to butcher them with, and we have no tobacco to smoke. We were very glad to hear to-day that you would give us a piece of land, but we have no axes to cut wood and make lodges. My father, the whites are always travelling through this country, and should we meet them in the prairie, they will have no cause to complain of us. I am very glad to hear what you have said, as we will now be able to go out and kill buffalo, and sell their skins for axes and hoes, with which we can build lodges and raise corn. My father, we are very glad to hear what you have said to us. Now, when we see a white man, we will not be afraid to go out to meet him, and get a pipe full of tobacco, and some powder to put in our horns."

The Big-head or Star, another chief, then spoke:

"My father, you see me here, a poor man; we are all very poor; and I am glad to hear from you and our great father, that you will give us an ear to hear, and a heart to understand. I am glad to hear, my father, that you are trying to make peace with us and the surrounding nations, and I shall now not be afraid to go among all the different tribes. My father, I have been travelling from nation to nation, trying to make peace, and when I had made peace, my young men would steal horses. I hope now they have heard you, they will listen to what you have said. All the chiefs and braves are here, and they have ears to hear as well as myself.

My father, I never yet have killed a white man; when I have seen them in danger, I have always tried to save them. I love the whites, and have always endeavored to do them good. I have heard of my great father the President ever since I was a little child, and to-day I see mine; for that reason I have always endeavored to act correctly. My father, I never was afraid to go to the whites; I always loved them, and knew if I did right, they would not hurt me. It is true, my father, that I am very poor, but what I have said is correct. My father, to-day is a fine day for our talk; the sky is clear, and heaven and earth hear what we say; and to-day we will leave the evil behind, and take to the good. My father, what you have said to-day is all true. We were very poor, but now that you are to give us land, we will no longer be poor. All the chiefs and braves are here, and they will listen to what you say; and hereafter they will be able to buy knives, tobacco, &c. of the traders. My father, when you come next time, you will perhaps bring some hoes and axes for our squaws; they are now very poor, and have nothing."

The Two Bulls gave Colonel Dodge a hunting shirt, finely ornamented with beads, and a pair of leggins, the only one he had, and said: "My father, you see me here to-day; I have but one old shirt, which I give to you. All of my young men are just like me. When I started for the Platte, in following your trail, I found this old knife, and having no knife to butcher my buffalo, the Great Spirit told me to take this." He then gave the knife to Colonel Dodge, who returned it to him, and told him to keep it, and gave him another in addition, to reward him for this exhibition of his honesty.

After the council, presents of blankets, strouding, knives, tobacco, &c. were distributed among them, at which they were greatly pleased. It was treating them so much better than they knew they deserved, that they were quite overjoyed; and it will, no doubt, produce a very beneficial effect upon them.

This council was held on the 5th of July, about twenty miles above the forks of the Platte. The day was beautiful, the sky clear and cloudless, the air fresh and balmy. On one side of us was the river, on the other a vast extended prairie, not a tree in sight, or a moving being save ourselves. It was the stillness and solitude of nature. The Indians were seated around in a circle, with their pipes in their hands, listening with the most profound attention to every word that was uttered. They appeared like prodigal children returning once more to their father's home. The whole scene was one of the most grand and impressive I had ever witnessed; and such a one as the pencil of the painter, or the imagination of the poet, would delight to portray.

July 6th.—The Indians left us this morning with many thanks and expressions of gratitude. They told some Delawares that were with us, if they would accompany them to their village, they would return them the horses that had been stolen from them last year. Marched twenty miles; on the 7th, we marched sixteen, on the 8th, eighteen, and on the 9th, seventeen miles, in a direction about S. 80° W. The country, at this period of our march, began to assume a different character. We had, heretofore, been marching through a level and fertile valley, terminated by hills alternating from high to low, with a sufficient quantity of wood for fuel. The elements of the scene now were an unbounded prairie, a

broad river, with innumerable herds of buffalo grazing upon its banks, and occasionally a solitary tree standing in bold relief against a clear blue sky.

These elements, combined with the skill of nature's Artist, formed one of the finest landscapes I had ever seen. Our command, at this period of the march, was in a perfect state of health; not a man upon the sick report: the horses in fine order: the weather fine. Had established friendly relations with all the Indians in the section of country through which we had passed. Every thing, in fact, contributed to lend to the scene around us all its additional charms. The buffalo surrounded us in large herds, making the prairie almost black by their immense numbers. Saw, also, great numbers of antelope, and some deer. The soil was of a coarse dry sand or gravel. The grass short, thick, and dry. No timber: were obliged to make use of buffalo dung in cooking. This section of country is what is called the neutral ground, and extends from the forks of the Platte almost to the foot of the mountains. It will not admit of the permanent residence of any Indians, and is only frequented by the war parties of different nations. The Arepahas and the Cheyenes sometimes move into this country for a short time during the summer, to hunt buffalo. On the evening of the 9th, arrived near a cotton-wood grove, the first timber we had seen since we left the forks of the Platte. The country here began to exhibit a more rugged and rocky appearance.

10th. The grazing being good, and the buffalo numerous, the colonel determined to remain encamped during the day. Two parties of hunters were sent out, who brought in an abundance of buffalo meat. Saw a large drove of wild horses. The weather remarkably fine, the air clear and pure, with a fresh breeze from the mountains.

11th, marched twenty; 12th, twenty-two; 13th, twenty, and 14th twenty miles, in a direction S. 60° W. The general face of the country more broken and irregular in its appearance than heretofore. Passed a long high range of hills on the opposite side of the river, containing a considerable quantity of rock. The valley more narrow, and terminated by sand hills, which gave to the country a barren appearance. Prickly pear and wild sage, plants that indicate a barren soil, begin to abound. Crossed several dry creeks, some of them of considerable size. These creeks, most of them, contain water near the mouth, but before it reaches the Platte it is all absorbed by the soil, which at this place is very sandy. Saw immense herds of buffalo during the whole of this stage of the march. No wood, except the drift that was picked up along the banks of the Platte. Saw more wild horses.

15th. Marched twenty miles in a direction S. 70° W. Crossed a serpentine creek of considerable size; entered upon a high prairie, and came to an old deserted Indian camp, supposed to have been lately occupied by the Arepahas. The poles of the medicine lodge were still standing, and some of the emblems of their worship, such as buffalo heads, painted arrows, &c. After we had encamped, towards night, the clouds which had been lowering around the western horizon cleared away, and discovered to us a beautiful bird's eye view of the Rocky mountains. This sight was hailed with joy by the whole command. We saw the end of the march—the long-wished-for object of all our hopes. They at first resembled white conical clouds, lying along the edge of the horizon. The rays of a setting sun upon their snow-clad summits gave to them a beautiful and splendid appearance.

16th, marched twenty, and 17th, twenty-two miles, in a direction S. 70° W. The valley of variable width, and terminated by sand-hills, which appear to extend back as far as the eye can see. The only vegetation upon them is a species of wild sage, which the buffalo eat in winter, and a few prickly pear.

18th.—Left the flour-wagon, burnt it, and cached the irons. Marched twenty miles in a direction N. 80° W. the country uneven, and sand-hills in the back ground. Passed the mouth of the Cache de la Poudre, a large stream, emptying into the Platte on the opposite side, with timber on its banks. The buffalo numerous.

19th, marched twenty, and on the 20th, marched eighteen miles, in a direction about S. 40° W. The river here makes a considerable bend to the south, and runs for some distance nearly parallel with the mountains. Passed over a large sand-hill, upon the top of which we found oyster-shells, that appeared to have lain there for ages. They were so brittle that they broke when pressed between the fingers. The face of the country variable: it appears to be arranged in a succession of benches, commencing at the river; there is at first a low flat from a half to a mile and a half wide, where the grass is good. It is generally wet with streams running through it. Above this there is another bench of about the same width, of dry hard prairie, with a gravelly soil. The grass upon this, which is called buffalo grass, is short, thick, and dry. Above this there is still another bench, where the sand-hills commence and rise gradually as they recede from the river. The only vegetation upon them is a species of wild sage.

21st.—Remained encamped—the weather warm. From this place it is about twenty miles to the mountains. The river at this point is clearer, narrower, and more rapid than it is below, and the water much colder. Saw immense herds of buffalo in every direction.

22d, marched twenty miles, and 23d twenty miles, in a direction about S. 15° E. The country, as we approach the mountains, begins to assume a more rough and broken appearance; timber more abundant; saw several sorts of wild fruit, such as plums, cherries, gooseberries, &c. Passed several creeks that were dry, some of them skirted with timber. One of them the traders usually ascend in passing from the Platte to the Arkansas. The distance from the Platte to the Arkansas is about ninety or one hundred miles, and this is considered the nearest and most accessible point between them.

24th.—Marched in a direction S. 70° W. for about five miles, until we came to a small valley near the mountains, then made a detour to the left, and took a direction parallel to the mountains about S. 20° E.; left the Platte at this point, and commenced crossing to the Arkansas, close under the mountains. Passed near the point where the Platte issues out of the mountains. It takes its rise in a valley some distance back, and before it reaches the foot of the last range it becomes a considerable stream, running with the rapidity of a mountain torrent; the water is very cold, and clear as crystal. The valley of the creek which we ascended, was terminated on both sides by a high range of mountains. On the west, at the distance of four or five miles, the first range of the Rocky mountains commenced. On the east were the mountains of the dividing ridge between the Arkansas and the Platte. The mountains of the first range are covered with pine of a low growth. In the valley, upon the banks of the

creeks, and near the base of the mountains, there is a considerable quantity of timber, of various sorts, such as oak, cotton-wood, black jack, &c. The soil in the bottoms, which is of an alluvial nature, is very fertile. Upon the sides and tops of the mountains there is vast quantities of loose rock, which appears to be principally sandstone, and has the appearance, in many places, of having been worn into different forms by the washing of water. The creek we ascended we called the Crystal creek, from the circumstance of our finding some fine specimens of rock crystal of a considerable size. There was formerly large numbers of beaver upon this creek, but they have all been caught by the different trappers who frequent it. Saw no buffalo, but the deer are numerous.

25th.—Marched eighteen miles in a direction parallel to the mountains, S. 20° E.; crossed several small creeks, most of them skirted with timber. The water coming directly from the mountains was clear and cold. The first range of mountains, which is about one thousand five hundred or two thousand feet high, hides the second range almost entirely from our view; but we could occasionally, through the deep ravines and passes, discover the snow tops of the second and higher ranges. The mountains appear to possess every variety of form and shape; the ascent to some is gradual and covered with timber, others appeared to be formed of immense masses of rock superimposed upon each other. We encamped in the evening in a valley, surrounded on every side with mountains, with narrow passes between them. The high broken range of mountains appeared like ruined castles, with turrets and rock-crowned battlements. Through the green passes, we caught distant views of mountains in the back ground, forming a dark line along the horizon, relieved by a cloudless sky of pure cerulean blue.

26th.—Marched 25 miles in a direction S. 30° E.; passed through a narrow valley between two high ridges of mountains, and ascended a hill of considerable height, from the top of which we had a beautiful view of the surrounding scenery. Beneath us lay a green verdant valley that appeared to have been scooped out of the mountains, and resembled the hollow between two large ocean waves. At a distance, terminating the valley, were mountains of various form; some in the shape of pyramids, others like truncated cones, with circular and eliptical bases. As we descended the hill and wound along through the narrow valley, the scene opened with new beauty. The main valley appeared to branch off to the left into passes or narrow valleys, terminated by mountains of various shapes, some of them with a smooth regular contour; others consisting of large masses of rock piled one upon the other. Every turn of the road presented a new variety of scenery. After passing through this valley, we ascended another hill, from the top of which a new scene was presented to our view. The mountains were in the form of an immense fortification, with turrets and rock-crowned battlements, and pine trees along the covered line relieved against a clear blue sky. The different passes between the mountains appeared to be guarded by large terraced watch-towers. Crossed the dividing ridge between the waters of the Platte and Arkansas. Upon the summit level there is a lake about half a mile long, and four or five hundred yards wide. The small streams on one side of this run into the Platte, and on the other into the Arkansas. After crossing the dividing ridge the view becomes more extended; the hills on our left not so high, and the country began to assume the appearance of a high

rolling prairie. We struck the head waters of one of the branches of the Fontaine que Bouille, down which we continued our course to the main valley.

July 27th.—Marched 18 miles in a direction S. 25° E. The country more level, the valley of greater width. Arrived at the main valley of the Fontaine que Bouille, which is five or six miles wide; extends in a direction nearly perpendicular to the general direction of the mountains, and gradually widens as you recede from them. It is terminated on the right by a high and broken range that has an irregular and nodulated appearance, projecting up to a considerable distance in the back ground. Pike's peak was in full view, its snow clad summit towering up to an immense height. From this valley it is but two days' ride to the waters of the Rio del Norte, and but three to Taos, one of the Mexican provinces.

28th.—Remained encamped; visited the Fontaine que Bouille, or spring that boils, a mineral spring near the foot of Pike's peak. The water boils up out of a limestone rock, forming a basin two or three feet in diameter, and of about the same depth; it has a pleasant acid taste, and was thought to possess properties similar to the waters of Saratoga; it is directly in the pass leading from the Fontaine que Bouille to Rio Salard, a large valley in the mountains, where the Arepahas frequently pitch their lodges, and remain encamped for a considerable length of time during the summer. We ascended the mountains along the ravine that forms the bed of the Fontaine que Bouille, and saw the mountain torrent washing down through the pass, forming numerous cascades and waterfalls as it came tumbling down over the high rocks. From this we ascended one of the peaks to the distance of about a mile above the level of the plain. From the top of this we had a beautiful and extensive view of the country for many miles; we saw the timber upon the Arkansas and the Platte, and a large extent of waving prairie country lying between the two rivers. To the right, at an immense distance, we could see the feathery and indistinct outline of the Spanish peaks just rising above the visible horizon; while in our rear there lay a long succession of high ranges of mountains, until the snowy summits of the last and highest appeared to meet and mingle with the clouds. Nature appears here to have thrown aside her wild and sportive mood, and to have given to the whole scene her deepest impress of grandeur and sublimity. As we had no barometer or mathematical instrument for taking heights, it was impossible to form an accurate estimate of the altitude of any of these mountains; but, upon ascending one of the first and lowest, and travelling constantly for five or six hours at an angle of ascent of nearly 45°, we found the apparent distance to Pike's peak (the lowest that was covered with snow) but little diminished. Another proof of their immense height, is the long distance the snow extends below the tops of the mountains. Upon some of the highest it appeared to extend more than half way down their apparent heights, probably for the distance of a mile or more. Upon the top of the mountains we ascended we found immense masses of primitive rock piled up to a great height; but near the base of the mountains, and upon some of the lesser heights, the rock appears to be of a sandy texture. Found a number of fine specimens of mineral of different species near the base of the mountains, on the banks and in the beds of the small creeks. We saw also a species of goat which is said to live entirely in the mountains, leaping from rock to rock, and living upon the shrubbery which grows upon the side of the mountains. The valley of the Fontaine que

Bouille is very much frequented by the Indians, especially by the Arepahas, who come up here in the fall to gather the wild fruit that grows in abundance near the base of the mountains. The whole route from the Platte to the Arkansas is frequented by large parties of the Blackfeet, Crows, Snakes, and sometimes the Eutaus, who live upon the waters of the Rio del Norte, but frequently come over through the mountain passes to steal horses from the Arepahas and Cheyennes.

29th.—Marched 20 miles in a direction S. E. along the valley of the Fontaine que Bouille; the soil fertile, consisting of gravel and clay; in some places the gravel, in others the clay preponderating. Two Spaniards from Taos arrived at our camp; they came over for the purpose of trading with the Indians, for whom they were then looking. Their stock, which consisted of whiskey and flour, they had left on the opposite side of the Arkansas.

30th.—Marched in a direction S. 50° E.; left the valley of the Fontaine que Bouille, and crossed the dividing ridge between that and the Arkansas. From the top of the ridge we had a fine view of the valley of the Arkansas and the surrounding country. Encamped on the Arkansas. Shortly after we encamped we were visited by three Arepahas; they informed us that there were fifty lodges on the opposite side of the river; that the remainder of the nation, with a large number of Cheyennes, were hunting buffalo about two days' ride from here, between the Platte and the Arkansas.

31st.—Remained encamped. Fifty lodges of the Arepahas came over from the opposite side of the river, and encamped about two or three hundred yards from us. These Indians have long been friendly to the whites. They have a large number of horses, having lately stolen about one hundred and seventy from the Eutaus, with whom they are at war. They subsist upon buffalo meat, and when out of the range, live upon dogs, of which they have a great number, and of a large size.

August 1st.—Captain Gantt started this morning for the purpose of collecting the other villages of the Arepahas together; marched four or five miles; passed a deserted trading establishment. The Arkansas, at this point, is five or six hundred yards wide, deep, rapid, and the water clear. It was only fordable at the most shallow places. Saw no buffalo in this portion of the country, but there is plenty of deer.

August 2d.—Took up our line of march for Bent and St. Vrain's fort, a distance of sixty miles, in a direction down the Arkansas, and arrived there on the 6th. This portion of the valley of the Arkansas possesses many of the general features of the valley of the Platte. Its width, which is variable, is about the same, and terminated, like the Platte, by a range of hills of variable height. The soil near the river is composed mostly of clay; but farther back, upon the high prairie, it consists of dry, hard sand, or gravel. The terminating ridge of the valley is not continuous, but divides into detached hillocks, some of them resembling haystacks, others more elongated. The general level of the valley appears to be much lower than that of the Platte, the timber more abundant, and of a larger growth. Crossed several dry creeks; some of them skirted with timber. The country between this and the Platte is said to be hilly, with but little timber and water. The buffalo are very numerous in that portion of the country, and the Indians frequently move their whole villages there, and remain and hunt there for a considerable length of time. Met a war party of Cheyennes, who were going out against the Camanches. The Cheyennes

have always been friendly to the whites, and this party appeared rejoiced to meet us. On our arrival at Messrs. Bent and St. Vrain's trading establishment, or fort, we found two villages of Cheyennes encamped near them; the one upon this, the other upon the opposite side of the river. A party of Spaniards from Taos, had been selling them whiskey upon the opposite or Mexican side, and we found a number of them intoxicated. They are very fond of whiskey, and will sell their horses, blankets, and every thing else they possess for a drink of it. In arranging the good things of this world in the order of rank, they say that whiskey should stand first, then tobacco, third, guns, fourth, horses, and fifth, women. Remained encamped from the 6th to the 11th, waiting for the Arepahas and Cheyennes to be collected together, for the purpose of holding a council with them. Messrs. Bent and St. Vrain, have a large trading establishment at this place, and carry on an extensive trade with the Indians in buffalo robes, for which they sell them knives, blankets, tobacco, kettles, &c. On the evening of the 10th, Captain Gantt returned, with some of the principal men and chiefs of the Arepahas, a few Gros-ventres, and two or three Blackfeet, belonging to a band living with the Cheyennes. About one hundred of them started from their village, but not finding Colonel Dodge where they expected, and having left their families in an unprotected state, they returned to their village. The principal chiefs, however, and some of the principal men, came on to the fort. The Cheyennes are a bold and warlike band of Indians, and at the time of our arrival, were in a state of great disorganization. They had just killed their principal chief, and had separated into three villages, and were wandering about the prairie without any leader. They were at war with the Camanches, Kiowas, Pawnees, and Arickaras: a large war party had gone out against the Camanches, and had not returned at the time of our arrival. The Osages had visited the Cheyennes and Arepahas early in the summer, and have made peace with them. A party of the Arepahas then went with the Osages to visit the Camanches, with whom they wished to establish friendly relations. The Cheyennes are a better looking race of Indians than any we have seen, and more cleanly in their appearance. The women are remarkable for their beauty, and the neatness of their personal appearance. The Cheyennes formerly lived on the Missouri river, where they were visited by General Atkinson in 1825. They left that country shortly after, and came to the south fork of the Platte, and have since been living with the Arepahas, with whom they have entered into the strictest terms of alliance, both offensive and defensive, and will, doubtless, in a few years, become incorporated with that nation. There is now about two hundred and twenty lodges, six hundred and sixty men, or two thousand six hundred and forty souls in all. They range between the Platte and Arkansas, near the mountain, and subsist entirely upon buffalo and the wild fruit they gather along the mountains.

Of the Arepahas, there is about three hundred and sixty lodges, one thousand and eighty men, or three thousand six hundred souls in all. They are a less warlike nation than the Cheyennes, and appear to be a small and more delicate looking race of Indians, and are governed in their war movements almost entirely by the Cheyennes. The names of their principal chiefs: Ena-cha-ke-kuc, or buffalo bull that carries a gun; Oe-che-ne, or old raven; E-thaw-ete, or strong bow; Waw-lau-nah, or black dog; Waw-kin-e-hun, or mad bear; Naw-tuh-tha, or buffalo belly. They are less neat

in their appearance than the Cheyennes, and make their clothes of buffalo skins. They range with the Cheyennes between the Platte and Arkansas, and subsist entirely upon buffalo. The bow and arrow is the principal weapon they make use of in war, and in killing game. Some few of them have guns and ammunition that they have bought of the American traders for robes and fur. They kill their buffalo upon horses, by running at full speed into a large gang, and shooting them with their arrows. The Arepahas has formerly lived upon Maria's river, near the forks of the Missouri, but emigrated to this country a long time since.

The Gros-ventres of Fort du Prairie, now living with the Arepahas, are a band of the Blackfeet. They speak the same language with the Arepahas, emigrated from the same country, and have the same manners and customs. There is now about three hundred and fifty of them living with the Arepahas. Seven hundred lodges came to the Arkansas, in the summer of 1824, and returned in 1832, and are expected again on the Platte and Arkansas, in September, 1835. The names of the principal chiefs are Nash-hin-e-thow, or elk tongue; Ka-aw-che, or bear tooth. There is, also, a small band of the Blackfeet proper, consisting of about fifty, who live with the Cheyennes and Arepahas. A band of Kiowas, called the Upper band, consisting of one thousand eight hundred or two thousand, and another who are called Appaches of the plains, consisting of about twelve hundred, also frequent this portion of the country. All of these Indians frequent the Arkansas and the Platte near the mountains, for the purpose of killing buffalo, upon which they subsist, and make their clothes of the skins. They all have large numbers of horses, upon which they hunt buffalo and pack their baggage. The women do all the work, and wait upon the men, who do nothing but kill the game.

On the 11th, Colonel Dodge held a council with the Cheyennes, Arepahas, Gros-ventres, and a few Blackfeet; most of the principal men of three villages of Cheyennes were present. The Arepahas were represented by their principal chief and several braves; the Gros-ventres by some of their principal men; and the Blackfeet living with the Arepahas, had also their representative.

After they were collected together, and arranged in due council form, Colonel Dodge addressed them as follows:

"*Chiefs and warriors of the Cheyennes, Arepahas, Gros-ventres, and Blackfeet, present:*

"Friends, I am happy to meet you; your great American father is desirous to be at peace with all his remote red children; he wishes you to smoke the pipe of peace with your enemies, and bury the hatchet of war; your old enemies, the Pawnees, wish to make peace with the Arepahas and Cheyennes; the brother of the principal chiefs of the Pawnee Loups has travelled on foot many hundred miles to see you, and to smoke the pipe of peace with you. By making peace with the Pawnees and Arickaras, you will be able to meet on the Platte as friends, where there is buffalo in abundance; you will then have no dread on your minds of danger from each other, and you often want something for your children to eat on that account. The Cheyennes are now at war with the Camanches; I would earnestly recommend to them to make peace with this nation, and I wish the Arepaha chiefs who are friendly both with the Cheyennes and Camanches, to interpose their kind offices to effect an object so desirable for the mutual benefit and advantage of both nations.

"I was much pleased to hear that the Arepahas and Osages have made peace, and that the Osages had gone with the Arepahas to visit the Camanchies; I hope the peace they have made will be lasting, and that they will hold each other strong by the hand. The Cheyennes having killed their principal chief, the High-backed wolf, and as they have no chiefs, I would recommend to them that they would choose from among their principal braves a chief for each band; the present distracted state of their nation requires this course; after they have selected their chiefs, it is their duty to obey them in peace and in war. No nation of people can exist without rulers; Indians who trespass on the rights of others should be punished, and good men should be rewarded; I recommend to you to be just to your traders; it is for the mutual advantage of you all to be so; any attempts on your part to injure your traders, would deprive you of them; they are here by permission of your great father; the Arepahas have never made a treaty with their great American father; the friendly manner they treat their traders, and the peaceable and friendly disposition they have evinced towards me, shall be made known to him. I present you in the name of your great father, some valuable presents, which are given as a proof of his great regard for his remote red children; it his wish you meet all the Americans in friendship, and that the pipe of peace may be smoked between you, and the war hatchet never be raised."

Little Moon, one of the principal men of the Cheyennes, and formerly their chief, replied:

"My father, I believe it was my great father, the President, who sent you here to talk to us to-day, and we are glad to see you; we saw troops once before on the Missouri, and took them by the hand; you have been telling us to hold the whites by the hand; we listen to what you say; you wish us to be at peace with all nations; the Crows have been killing our people; I know but little; what you say is very good; your heart is open; one of our war parties has gone to the Camanches, another against the Pawnees and Arickaras; my heart is with them; we have not heard from them; what you say is very good; the whites are all good, there is nothing bad about them; wait until our war parties return, perhaps some of them are killed; winter before last this Pawnee (alluding to the Pawnee who had accompanied us from the Pawnee village) came to our village; we took him by the hand, and smoked with him; you have taken this Pawnee by the hand, and have brought him to our village; our hearts are very glad; as soon as we saw him, we got off our horses, ran to meet him, and took him by the hand; I know but little; what I do know I have told you; wait until our war parties return, I shall then know what to say; I am glad to see you, my father, and have listened well to what you have said; I am glad you have brought this Pawnee with you, I hope he will give each band a medicine arrow," [it is customary among these wild Indians to exchange arrows in making peace; these are medicine arrows,] "and each band will give him one in return; I wish you to tell the Pawnee to send each of us a medicine arrow; when we meet the whites in the prairie, we will take them by the hand and hold them fast; this is the second time I have seen troops, and my heart is glad to see you; I have nothing more to say; I know but little; what I do know I have told you."

The Pawnee who had accompanied us from the Pawnee village for the purpose of making peace with the Cheyennes and Arepahas, then spoke:

"Cheyennes and Arepahas, I am glad to meet you to-day; you have spoken truth about medicine arrows; Cheyennes and Arepahas, this is the third or fourth time we have made peace; but it will not hold; you have never been to see us; we have always been the ones to come and see you; my brothers, I have come to see you to-day; you sent a young man to our village, we gave him arrows, but have never received an answer; you have only stolen our horses and killed our people; it is true last year when I left my village, I had my bag full of news; but before I got to where you were, I stumbled and lost it all. My brothers, the Cheyennes, you see me here to-day; my father brought me here to make peace with you; although you see me here as nothing, when I am in my village I am not afraid of you; every thing I say to you is true, I hide nothing from you; I have come to see you, my brothers, and I hope you will come to see us; it appears you have been afraid to come and see us, but come there now, and we will not kill you, we will receive you well; my brothers, the road is now good, it has been made good by our father; I hope you will go and come without fear; may it always remain good."

The Colonel requested the Cheyennes to select a chief for each of the the three bands that were at the council. But, after waiting for a considerable length of time, and finding no one willing to step forward, he told Little Moon to select three chiefs, (one for each band,) and, if they pleased the nation, they might be appointed. He accordingly took three of them by the hand, and led them forward to Colonel Dodge, and seated them near him. The colonel them asked them if they had any objections to these men: no objections were made. They were not only the choice of the Cheyenne nation, but the very men that the traders who were acquainted with them would have selected. The colonel then put around their necks the representation of a medal, and told them they were chiefs, and would be regarded as such by the whites. He also told the Cheyennes that they must consider these men as their chiefs, and respect them accordingly. Their names were, the White Cow, the Flying Arrow, and the Walking Whirlwind; all of them distinguished warriors, friendly with the whites, and popular with the nation. The presents were then distributed, consisting of blankets, tobacco, knives, &c. according to the number in each nation. They appeared much pleased, and went away delighted with the goodness and generosity of the whites. They gave the Pawnee twelve horses, and seemed desirous of establishing a permanent peace with that nation. They had sent out war parties against the other nations with whom they were at war, and wished to wait until their return, before they could agree to make peace.

If an agency were established at this place, in a few years peace might be restored among all the different tribes in this portion of the country. This appears to be a favorable position for establishing an agency, as it is a central point, where the Indians near the mountains all collect. The Kiowas, Camanches, (upper bands,) Cheyennes, Arepahas, Gross-ventres, and Blackfeet, all frequent this section of the country, and come to this trading establishment for the purpose of exchanging their buffalo robes for goods. Another advantage it possesses is, that, it being close to the boundary line, the movements of the Mexicans could be watched; and in case any encroachments were committed, the earliest intelligence might be re-

council. The Indians have the highest opinion of the Americans, think them the first people in the world; and would pay the greatest regard to what they were advised by the whites.

August 12.—Saw one of the traders who had just returned from trading with the Camanches. He informed us they were very friendly disposed towards the Americans. They told him their nation had made peace with the United States, (alluding to the peace made by Colonel Dodge, at the Pawnee Pect village last summer. This peace, the traders informed us, had been strictly kept by the Camanches; they having neither killed or robbed any of the whites since that time. This peace has been of great advantage to the traders, as they have since opened an extensive trade with two of the largest tribes of Indians west of the Mississippi. Took up our line of march in the evening for Fort Leavenworth. The command at this stage of the march was in a most perfect state of health: not a man upon the sick report. The horses in fine order, nearly as good as when they left Fort Leavenworth. The colonel had seen all the Indians he expected to see, and had established friendly relations with them all: had marched one thousand miles over a beautiful and interesting country, and we started for home with that joyous and self-satisfied feeling which resulted from a consciousness of having accomplished the full object of the expedition.

Just before our departure, the Arepaha chief and the Gros-ventre came down to our camp to bid us farewell. They said their hearts were very glad. That the Americans were very good. That they would go home and tell their people how well the whites had treated them, and they thought their people would cry because they did not come with them.

Continued our march down the Arkansas. The valley continued to retain the same general appearance it possesses above; the timber, however, less abundant than heretofore, the soil more fertile, and the valley a little narrower. The terminating ridge of the valley seems, at this place, to be composed of regular layers of rock superimposed upon each other. They appeared to be mostly sandstone, of a fine texture. The debris of the rocks appears to be of various sorts and species. Saw no buffalo, but discovered recent traces of them. The country back from the river, between this and the Platte, is mostly a high prairie; in some places rough and uneven, in other perfectly level. There is but little timber, and a great scarcity of water. Some of the creeks, however, we passed, which are dry at the mouth, are said to contain some water near their source. The distance across the country, from the Arkansas to the Platte, is said to be from one hundred to one hundred and twenty miles, and the buffalo numerous.

About forty miles from Bent and St. Vrain's fort we passed one or two good positions for a military post, should it ever be the policy of the Government to establish one in this portion of their territories. This location is upon a high bluff bank, with extensive flats on each side, covered with timber. It is situated on a point near the bend of the river, and could command the river above and below for a considerable distance, and would be difficult of approach on either side. There are large quantities of stone for building immediately on the ground, and an abundance of timber close at hand. Another advantage it possesses is, that it is on the most direct route from Fort Leavenworth to Santa Fe, and would be a most favorable depot for the dragoons on their march through that section of the country.

Arrived at another Cheyenne village on the evening of the 14th, having marched about fifty miles since leaving Messrs. Bent and St. Vrain's fort.

This was the band of Cheyennes that were absent at the council. There were about fifty lodges of them. They had large quantities of buffalo meat hanging up to dry all around their village, and their encampment was surrounded by a large number of horses, many of which they had just stolen from the Camanches. Soon after we had encamped, the principal men and warriors of the village came down to visit us. Colonel Dodge held a talk with them, in which he told them that he was happy to meet them; that he had come a long way to see them and the other tribes; that he had been sent by their great father the President; that he had met the Arepahas, Gros-ventres, and other tribes of the Cheyennes, in council; had made a chief for each of the three bands that were there, and that if they would select one of their principal men he would make him a chief, and he would be regarded as such by the whites: that Mr. St. Vrain would give them presents equal in amount to the presents received by the other bands. They pointed to five men sitting together, saying they were the principal men. They appeared reluctant to make the selection from among these five. The colonel then told them they must select some one to receive the presents and have them distributed. One of the braves was finally led forth, to whom the medal was given, together with the presents, and a letter from Colonel Dodge, stating that he had been made a chief. His name was White-man's Chief. They appeared well pleased with their reception, and went away highly gratified.

August 15.—This morning, while a large number of the Cheyennes were collected at our camp, and the colonel talking to the new made chief, we heard the report of several guns immediately over the ridge, about a mile distant; soon after a large volley; and then another. The Cheyennes, who were in camp, mounted their horses immediately, and rode off in the direction of the firing, at full speed. Not knowing who it was, the colonel ordered the command under arms. Soon after, some of the Indians returned, and gave us to understand, by signs, that it was a party of Pawnee Loups and Arickaras, who had come over to make peace with the Cheyennes. They came to the top of a hill, in sight of the village, fired their guns in the air, and raised their flag, as a sign they wished to make peace. The Cheyennes ran out to meet them, took them by the hand, and conducted them to their village, where they commenced by smoking the pipe of peace, and giving them horses. After they had given them about one hundred horses, they invited them into their lodges, and commenced giving them feasts. In return for which the Pawnees and Arickaras gave them a number of guns. They spent the whole day in this manner, feasting and making presents.

16th.—Colonel Dodge held a council with the Cheyennes, Pawnees, and the Arickaras. He went to the lodge of the new-made chief, and requested him to collect his principal men together. Sent also for the chiefs of the Pawnees and Arickaras. After they were collected together, the colonel addressed them as follows:

"*To the chiefs and principal men of the Pawnees, Arickaras, and Cheyennes:*

"Friends, I am happy to meet you. My advice given to the Pawnees and Arickaras, on my march to the Rocky mountains, has been followed. The Cheyennes, your former enemies, have met you as friends; you have smoked the pipe of peace together, and, I hope, for ever buried the hatchet of war. The road is now open for the Cheyennes to go and

the Pawnees and Arickaras. I am assured, by their chief, that the Cheyennes will be treated with the same friendship and kindness that they have extended to the Pawnees and Arickaras. Your great American father will be pleased to hear that his remote red children are making peace with each other; it is his wish that you should all live in the same country. The Pawnees, Arickaras, and Cheyennes, making peace, can hunt the buffalo without the dread of being killed. A friendly intercourse between you will make your children friends. They will, when grown, take each other by the hand, and a state of war will give way to good feeling with you all. You have never profited by killing each other; it will always terminate to the injury of you all. The Pawnees have been stopped, by the advice of their agent, from going to war with the Cheyennes, and other nations. I gave them the same advice when at their village. I was pleased, yesterday, to find that my words had been listened to. I told the Cheyennes what they find to-day is true. The Great Spirit has, providentially, brought us all together at the same time, and has proved to the Cheyennes the truth of my words. Your great American father is desirous a lasting peace should be made with all the red-skins, with a view of helping their condition. You are poor; you have no country that your great father wants. The dragoons you see here were sent for the purpose of ascertaining your true condition. Should you have bad men among you, who will not listen to good advice, and who will kill and steal, you must punish them. The chiefs and braves are pledged for the strict observance of treaties of peace when made between you, and you should not permit the evil-disposed to destroy all the good that has been done. Bad men among all people must be made examples of. I am going to part with you. I hope to hear the good counsel I have given you will be remembered by you all when I am far from you. You will be convinced that your true interest is to hold each other strong by the hand as brothers and friends, and never again to stain your hands by the blood of each other."

The Cheyennes not having yet learned the practice of speech-making, did not reply directly to Colonel Dodge; they said, however, they were very glad to see the whites, and wished the colonel to remain several days, that they might hunt buffalo, and bring in meat for him. They appear desirous of making a permanent peace with the Pawnees and Arickaras. A large party accompanied a party of Arickaras and Pawnees, who were going to visit the Arepahas, for the purpose of making peace with them. The Cheyennes and Arepahas are to meet the Pawnees and Arickaras on the Platte, next winter, and hunt buffalo with them. The Pawnees are to bring along with them a large quantity of corn, to give feasts, and trade with the Arepahas and Cheyennes.

The Arickaras were formerly on very friendly terms with the Cheyennes, and lived with them for some time; many of them still speak the Cheyenne language well. After the Cheyennes had concluded an alliance with the Arepahas, the Arickaras commenced stealing their horses. Still they would not go to war; they said they did not care for a few horses. The Arickaras soon after killed several whites, who were trading with the Arepahas. They then determined to declare war against them; and soon after, the Arepahas, meeting a war party of twenty or thirty Arickaras, who were coming to steal their horses, they attacked them, and killed them all, not one escaping. The Cheyennes soon after met a war party of Arickaras, and killed them all, except one; him they told to go home, and tell his

people that it was the Cheyennes who had killed the party. Since that period they have carried on a predatory warfare, until the present time. This peace is, no doubt, the result of the advice given them by Colonel Dodge. At the council with the Pawnees and Arickaras, he advised them strongly to make peace with their enemies, especially the Cheyennes and Arapahas. He represented to the Arickaras their deplorable condition; if they still persisted in war, that they must inevitably lose their name as a nation. This advice had a great effect upon them, as they had already commenced to experience the truth of it.

The Star (one of their chiefs) afterwards told Colonel Dodge that he would go out to meet the Cheyennes with a peace party, and would get there as soon as he did. He proved the truth of this remark by his arrival. The Star has always been more friendly to the whites than the other chiefs. And he informed the colonel since he has been here that the Arickaras had listened well to his advice; that it had sunk deep into their hearts; that he, the Star, had acquired a great influence among them, and was now one of their principal chiefs; and that he was constantly impressing upon their minds the necessity of listening to the advice their father had given them, and of making peace with their enemies.

The good effects of the expedition are thus already becoming apparent, and it will probably have the effect to establish peace among all the different tribes between the Arkansas and the Platte. This will be of immense advantage to these Indians, as they will thereby have an extensive country opened to them, covered with innumerable buffalo, where they can hunt in safety, without the fear of being attacked by their enemies.

August 17.—Commenced our march down the Arkansas, the valley still retaining the same general feature it possessed above. The timber less abundant, in many places none at all; were obliged to make use of drift for fuel. Upon the opposite side of the river, the sand-hills commence near the bank, and extend to a considerable distance back. On this side, the valley is of variable width, from a half to two miles, terminated by a rough broken country, which is supposed to extend to the sand-hills of the Platte. There is no wood, and but little water, in dry seasons, between this and the Platte, and the buffalo are obliged to come to the river to get water; but, in wet weather, there is water in the dry creeks, the mouths of several of which we passed. Saw but few buffalo; as the weather has been wet for four or five days, they have not been obliged to come into the river for water. The soil of this portion of the valley appears to be composed principally of gravel; no grass but the short buffalo grass, and prickly pear in abundance. Near the river, however, there is a narrow flat, which is very fertile; the grass high and good. Arrived at Chouteau's island on the evening of the 19th, having marched seventy-five miles since leaving the last Cheyenne village.

August 20.—The weather being wet and foggy, we remained encamped; a party of men were sent out hunting, who killed two buffalo bulls; no cows were seen.

August 21.—Took up our line of march down the Arkansas. The river at this point is broad and shallow, with a large number of islands, some of them covered with timber, the valley more narrow and terminated on this side by hills of an irregular appearance, composed principally of gravel or stone. On the opposite side the valley is terminated by sand-hills, extending as far back as the eye could reach, and presenting a barren and desc-

late appearance. No wood on this side the river except the drift along the banks. Saw a few buffalo. Arrived at the point where the Santa Fe trail crosses the Arkansas, on the evening of the 23d, a distance of fifty-five miles from Chouteau's island.

24th.—Took up our line of march on the Santa Fe trail, which conducted us over a high barren prairie, with no wood. Were obliged to make use of buffalo dung for cooking. Arrived at the Pawnee fork on the evening of the 29th, a distance of about seventy-five miles from the crossing. We approached the river but once or twice during the march. Remained encamped one day for the purpose of killing buffalo, to provision us to Fort Leavenworth; found the Pawnee fork swimming. In dry weather, the Pawnee fork is a small muddy stream, with high banks, bordered with timber; the late rains, however, had swollen it to a considerable height.

August 30.—Crossed our baggage over the Pawnee fork in boats made of buffalo hides; swam the horses, and continued the march again on the Santa Fe trail. Continued down the Arkansas for forty or fifty miles, where the trace left the river, and bore off towards the north. Crossed several small creeks skirted with timber; arrived at the Little Arkansas on the evening of the 2d September, a distance of about eighty miles from the Pawnee fork. The country, during this stage of the march, was a high prairie, with no wood except on the banks of the small creeks; the soil more fertile than heretofore; the short thick buffalo grass giving place to the high coarse grass of the common prairie; saw large herds of buffalo.

September 3.—Continued the march; the buffalo begin to disappear, and before night none could be seen. Commenced raining and continued during the day and night; next day had two creeks to swim, and arrived at the Cotton-wood fork of the Neosho about ten o'clock at night, having marched a distance of forty-five miles since leaving the Little Arkansas. No wood betwen the Little Arkansas and the Cotton-wood fork. Remained encamped two days, the 5th and 6th, at Cotton-wood fork, for the water to fall, that the creek might become fordable. On the 7th forded the creek, and took up our line of march along the trace. Arrived at Council grove on the evening of the 8th, a distance of fifty miles from Cotton-wood fork. The country between Cotton-wood fork and Council grove, is more rough and hilly than the country beyond it. The grove extends along the river Neosho as far as the eye can see, and is about a mile wide; it is composed of various sorts of timber, of a large growth, and its vicinity would afford several fine situations for a plantation, the soil being very fertile along the valley of the river.

On the 9th and 10th, made a march of forty miles; the country still continuing rough and hilly; the creeks numerous; most of them bordered with a considerable quantity of timber. On the 11th a man of company "A" died; the first death that has occurred on our whole march, and the only severe sickness. The colonel directed him to be buried on a high prairie ridge, and a stone placed at the head of the grave, with his name and regiment engraved thereon. Continued the march; crossed the Hundred-and-ten-mile creek, and entered upon the dividing ridge between the Kansas and Osage rivers; passed Round and Elm groves, and arrived at the crossing of the Kansas, at Dunlap's ferry, on the 15th; crossed the river, and on the 16th arrived at Fort Leavenworth.

Since leaving the fort, the command had marched upwards of 1,600 miles, over an interesting country; had visited all the Indians between the

Arkansas and Platte, as far west as the mountains; had made peace between several tribes, and established friendly relations with them all, and returned to Fort Leavenworth in a perfect state of health, with the loss of but one man. Our provisions lasted until the day of our arrival; and our horses, most of them returned in good order. The expedition had exceeded in interest and success the most sanguine anticipations.

HEAD QUARTERS U. S. DRAGOONS,
Fort Leavenworth, October, 1835.

SIR: I have the honor to inform you of my arrival at this fort on the 16th ultimo, with the companies of United States dragooons commanded by Captains Ford and Duncan and Lieutenant Lupton. I marched from this post on the 29th of May last, in obedience to general order No. 12, and believing that I would meet with large war parties of Indians, on my march to the west, I thought it advisable that two swivels (three pounders) should accompany the expedition, mounted on wheels. I believed these light field-pieces would secure my camp should the Indians make a sudden attack on the command, and enable me to force my passage across rivers or difficult passes, should any attempt be made to stop me. On my march up the Missouri, from this post, I found some of the small streams swimming. I crossed my command over them in skin boats, and my light field-pieces by hauling them over with ropes. On my arrival at the Platte or Shallow river, I found it high, almost overflowing its banks, and to have crossed it at that time I would have run the risk of losing some of my horses and part of my baggage.

I met the Otto Indians at their village and held a council with them on the 12th June, in company with Major Dougherty, United States Indian agent. Here I remained awaiting the arrival of the Omaha Indians, Major Dougherty having sent his interpreter for them on my arrival at the Platte river. The dragoon horses having to swim several small streams, required a few days rest.

On the 17th June I held a council with the Omaha Indians, and on the same day commenced my march for the village of the Grand Pawnees. Believing the general-in-chief had permitted me to exercise my discretion as to the extent of the detour I should make to the left on arriving at the Platte or Shallow river, I determined to march up to its forks, and afterwards continue up the south fork to the Rocky mountains, then make a detour to the left, near the mountains, until I arrived at the Arkansas river, the boundary line of the United States, a short distance from where the Arkansas leaves the Rocky mountains, and thence down that river to where the road leading to Santa Fe crosses that river from the State of Missouri to the Mexican States, and pursue that road to the settlements.

I continued my march, and arrived at the Grand Pawnee village on the 21st of June. Major Dougherty, United States Indian agent, had sent his interpreter in advance to notify the different bands of the Pawnee Indians of my intention to meet them in council on the 23d of June, which I did, at the Grand Pawnee village.

On the 24th of June I marched for the forks of the Platte river, where

I was informed I would meet the Arickara or Rees Indians. I despatched a messenger, with two Arickara chiefs, in advance of my command, to convene these Indians. My messenger arrived with the principal chiefs and braves of the Arickaras, about one day's march above the forks of the Platte river. I remained in council with these Indians on the 6th of July, made them a few presents, and marched, on the 7th, up the south fork of the Platte.

On the 16th of July, I was in full view of the Rocky mountains, covered with snow, and then at least one mile distant from my command.

On the 24th of July, I could see where the south fork of the Platte river left the mountains. I then changed my course south, near the foot of the mountains, in the direction of the head of the Arkansas river.

On the 28th of July, I encamped in full view of Pike's peak, on the Rocky mountains. The next morning two Spaniards arrived at my camp and stated they had been sent by traders from the Arkansas river in search of the Arepaha Indians. On the 30th of July, I arrived at the Arkansas river, about five miles from the point that that river leaves the Rocky mountains. Here I saw about sixty lodges of the Arepaha Indians with their families. This nation claims the country from the south fork of the Platte river to the Arkansas, and numbers about eleven hundred warriors. They have never entered into a treaty with the United States. They are said to have come from the Rocky mountains, and are the descendants of the Blackfeet Indians, whose tongue they speak. I found them desirous of cultivating the most friendly understanding with me. From this place I despatched a messenger, with a few dragoons, in search of some of the principal chiefs of the Arepaha, with some of the Cheyenne and Blackfeet Indians, who were on the waters of the Platte.

On the 31st of July, I commenced my march down the Arkansas, and arrived at the fort of Bent and St. Vrain, on the 4th of August. This fort is built on the Arkansas river, about 130 miles from the Rocky mountains, and its owners are trading under a license from the superintendent of Indian affairs at St. Louis. They have erected the fort to protect them against a sudden attack of the Indians, and have a six-pounder and several small, light field-pieces; they trade with the Arepaha and Cheyenne Indians, and also with the Camanches of the Red river. At this place I met a number of the Cheyenne Indians. On the 6th of August, my messenger arrived with one of the principal chiefs of the Arepaha Indians, and some of the Blackfeet who reside with the Arepahas. At Fort William, on the 7th of August, I met a large assembly of Indians in council, and endeavored to explain to them the views and wishes of the Government in relation to them. A small deputation of Pawnees accompanied my command from the Pawnee village, and had a friendly understanding with their old enemies, the Arepahas and Cheyenne Indians. I made a few presents to them, in the name of the great father, the President of the United States, which appeared to have a great effect on them, they being the first ever made to the Arepaha or Blackfeet. At this council, I learned that the Osages and Arepahas, who had been at war for many years, had made peace, and that a party of the Osages had gone to the Camanches, on Red river, to confirm the peace made between them last year. Mr. Bent, of the trading-house of Bent and St. Vrain, arrived at Fort William, on the Arkansas, the day after I had held the council with these Indians. He had visited the Camanches on the Red river, and stated

that he had seen upwards of 2,000, and they treated him with great kindness, and expressed a desire to be included in the peace made by me with the Camanches last year.

When the boundary line is run between the United States and Mexico, I believe that more than one-half of the country now claimed by the Camanches will be within the territorial limits of the United States.

On the 12th of August, I took up my line of march down the Arkansas, and on the 14th, arrived at a village of the Cheyenne Indians, composed of about sixty skin lodges. In the evening after my arrival, I held a council with the principal braves of this band. About 8 o'clock, next morning, my attention was directed to the firing of a number of small-arms in quick succession, at the distance of about one-half a mile; more than 100 guns were fired in one or two minutes. Supposing this firing to be an attack on the Cheyenne Indians by some of their enemies, and that this band might ask protection from me, I instantly formed the dragoons in order of battle, until I could be informed as to the cause of the firing. It was, however, soon ascertained to be a party of the Pawnees and Arickaras, about 100 in number, under the command of one of the principal chiefs of the Pawnees, which Indians, on arriving in the vicinity of their enemies, the Cheyennes, had fired their guns, to prove to them their friendly disposition, by approaching with empty guns. I was much gratified to meet the Pawnees and Arickaras at a village of the Cheyennes, on the Arkansas river. I had advised them in council, on the river Platte, to make peace with their old enemies, the Arepahas and Cheyennes. This I considered a fortunate meeting of the old enemies, as it enabled me, as the mutual friend of all, to effect, I hope, a lasting peace between them. The Cheyennes made presents to the Pawnees and Arickaras, of upwards of one hundred horses; and the latter made a present of fifty of their guns to the Cheyennes. I endeavored to impress strongly on the minds of these Indians, the mutual advantage that would result to them by making a lasting peace.

On my march down the Arkansas, to the point where the road leading from the State of Missouri to Santa Fe crosses that river, nothing of moment occurred, except the death of one of the dragoons, who was taken sick suddenly, and died in two days. I have had the honor to command eleven mounted expeditions, and I have never seen mounted troops enjoy such good health. I had seldom more than two or three sick men on the sick report, and frequently not one. The dragoon horses performed well, and few of them were left behind on the march. The mules were generally in better condition than when they left the post.

On my arrival here I found Captain Hunter in command, and prepared to take up his march for the frontiers. His company having suffered some by sickness, and from the information I could collect as to the conduct of the Indians on the frontiers of Missouri, and the Territory of Arkansas, south of this post, I thought it advisable to detain him. The Indians on this frontier are peacable and appear well disposed.

The officers who accompanied the expedition were Lieutenant G. Kingsbury, acting adjutant and journalist; Lieutenant Terrett, acting assistant quartermaster and acting assistant commissary of subsistence; Lieutenant Steen, ordnance officer; Captain Fords and Duncan, and Lieutenant Lupton, commanding companies; and assistant surgeon Doctor Fellows.

The duties of the company commanders were arduous, being without the aid of subalterns. It gives me great pleasure to state that the conduct of the officers has met with my entire approbation. The non-commissioned officers and dragoons of this command have done their duty and proved their ability to perform the active duties of the field.

On this tour of service the dragoons marched more than 1,600 miles.

Enclosed you will receive the journal of the expedition, with my talks to the different nations of Indians, and a map of the country over which I marched.

I have the honor to be,
With great respect,
Your obedient servant,
H. DODGE,
Col. Com'g U. S. Dragoons.

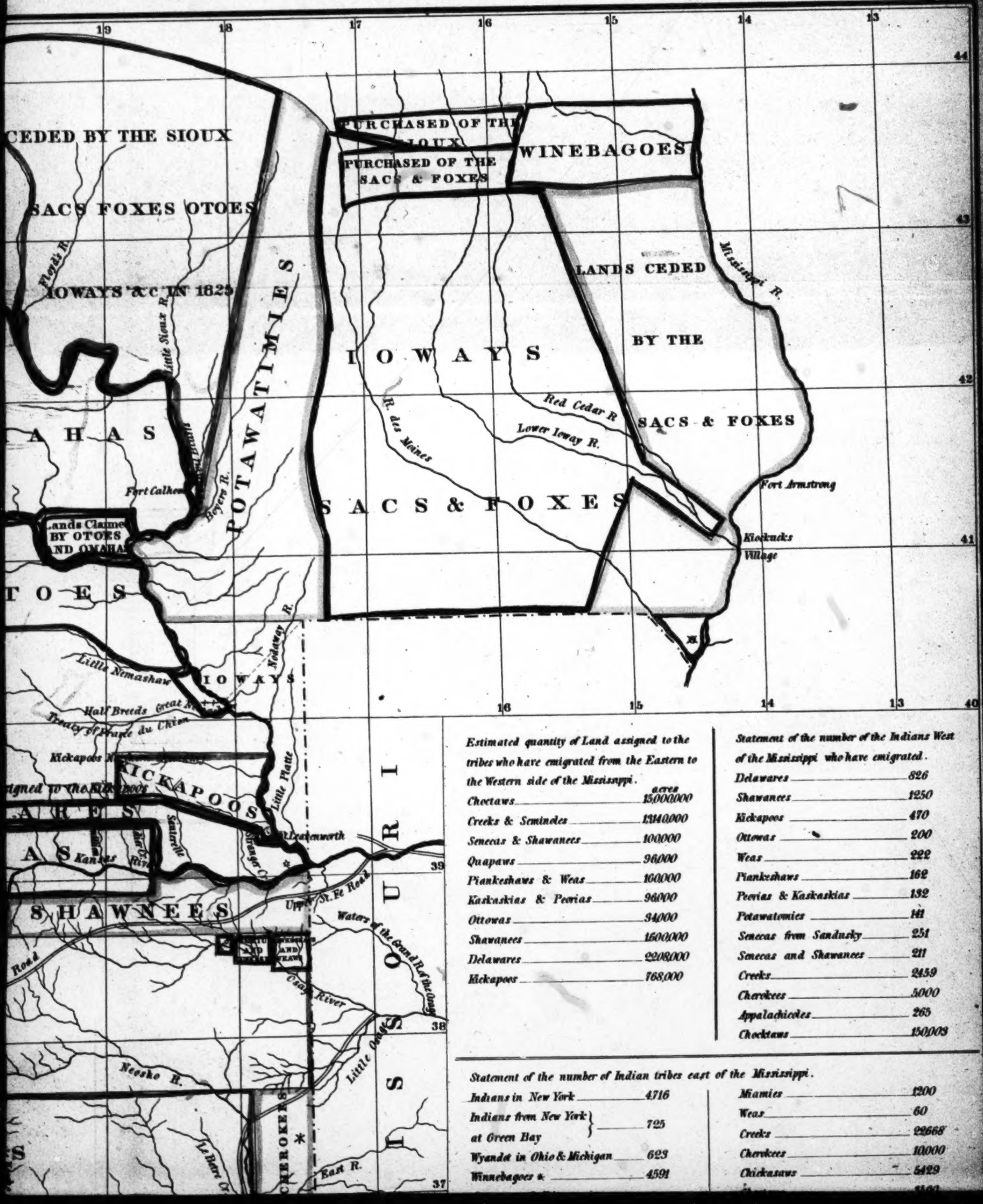
To Gen. ROGER JONES,
Adj. Gen. U. S. Army, Washington.

HEAD QUARTERS, WESTERN DEPARTMENT,
November 12, 1835.

SIR: I have the honor to transmit, for the information of the proper authorities, the letter and journal of Colonel Henry Dodge, commanding the United States light dragoons, reporting the details of his late tour of service, the results of which are not only altogether deeply interesting, but are, in part, *extraordinary*, and, I may add, unprecedented. For example, the expedition embracing a traverse of sixteen hundred miles of continuous wilderness, alternate prairie and woodland, in which many nations of Indians were conferred with, and most judiciously impressed with the *justice*, *magnanimity*, *humanity*, and *power* of our Government and country, and then passed by without sustaining any injury or loss by any casualty, excepting only the short illness and death of one of the brave dragoons, and without loss or any material injury done to the horses of the battalion.

If we are to regard as worthy our constant attention, the maxim, "*In peace prepare for war*," and in our efforts to conform strictly to this maxim, should avail ourselves of fit and striking occasions to notice, with marked approbation, particular officers or corps who may be so fortunate as to discharge very difficult or delicate duties, in a manner so worthy of imitation, I know of no officer or corps of my command to whom such a mark of distinction is more justly due than to Colonel Dodge and his officers and soldiers engaged in this expedition. For it is not probable, if it is possible, that such an expedition could have been crowned with so many favorable results to the service, to the Indians, as well as to the frontier inhabitants, without very great vigilance, care and prudence, on the part of the colonel and his officers, and constant attention, obedience, and fidelity on the part of the non-commissioned officers and soldiers.

That it requires at least as high a degree of *moral courage*, that description of moral courage which, on all occasions, marked the character of our beloved Washington, to perform such a tour of service in the manner this has been accomplished, as to fight battles and win victories, there can be little doubt among men of experience. Indeed, it is not uncommon



Estimated quantity of Land assigned to the tribes who have emigrated from the Eastern to the Western side of the Mississippi.

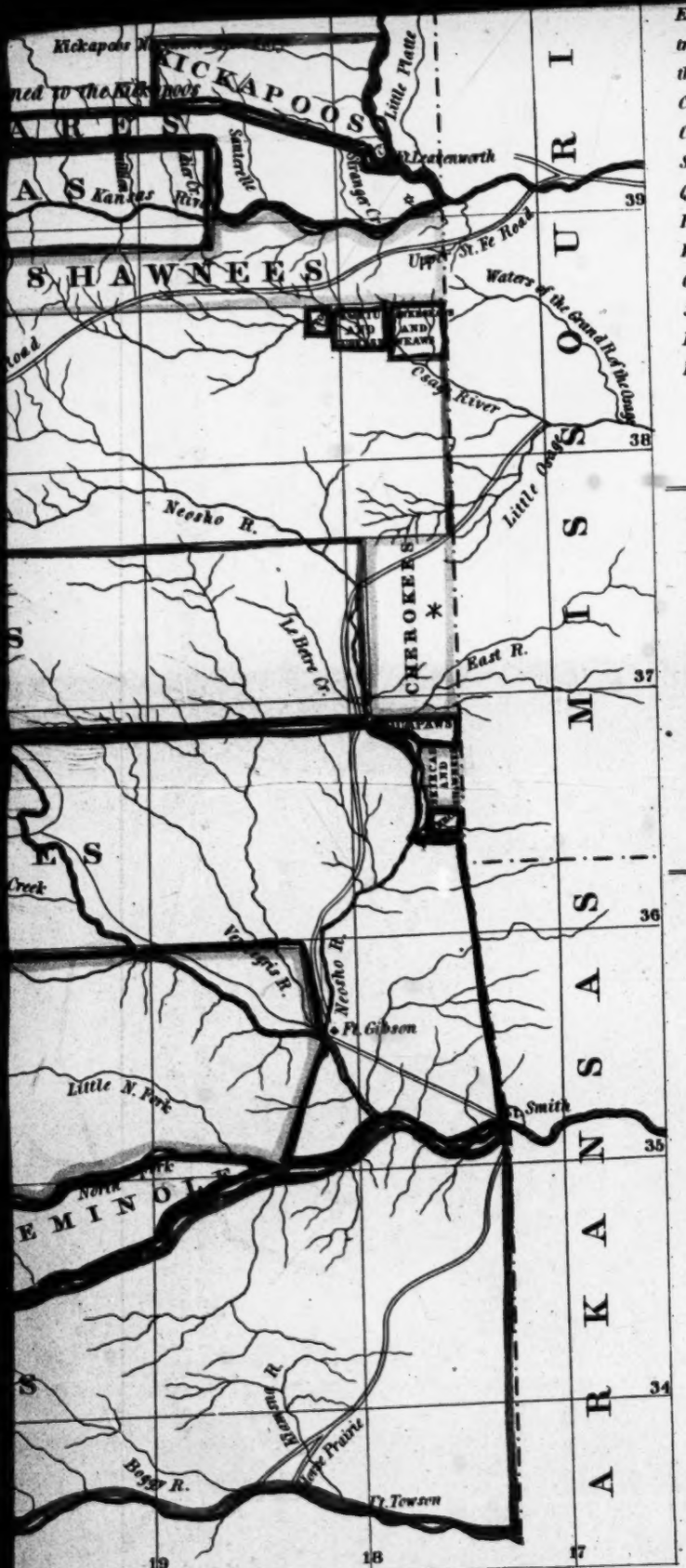
	acres
Choctaws	15000000
Creeks & Seminoles	13140000
Senecas & Shawanees	100000
Quapaws	96000
Piankeshaws & Weas	160000
Kaskaskias & Peorias	96000
Ottowas	94000
Shawanees	1600000
Delawares	2208000
Kickapoos	768000

Statement of the number of the Indians West of the Mississippi who have emigrated.

Delawares	826
Shawanees	1250
Kickapoos	470
Ottowas	200
Weas	222
Piankeshaws	162
Peorias & Kaskaskias	132
Potawatomies	141
Senecas from Sandusky	251
Senecas and Shawanees	211
Creeks	2459
Cherokees	5000
Appalachicolas	265
Chocktaws	150003

Statement of the number of Indian tribes east of the Mississippi.

Indians in New York	4716
Indians from New York at Green Bay	725
Wyandt in Ohio & Michigan	623
Winnebagoes *	4591
Miamies	1200
Weas	60
Creeks	22668
Cherokees	10000
Chickasaws	5429



Estimated quantity of Land assigned to the tribes who have emigrated from the Eastern to the Western side of the Mississippi.

	acres
Choctaws	15,000,000
Creeks & Seminoles	1,144,000
Senecas & Shawanees	100,000
Quapaws	96,000
Piankeshaws & Weas	160,000
Kaskaskias & Peorias	96,000
Ottowas	94,000
Shawanees	1,600,000
Delawares	2,208,000
Kickapoos	168,000

Statement of the number of the Indians West of the Mississippi who have emigrated.

Delawares	826
Shawanees	1250
Kickapoos	470
Ottowas	200
Weas	222
Piankeshaws	162
Peorias & Kaskaskias	132
Potawatomies	141
Senecas from Sandusky	251
Senecas and Shawanees	211
Creeks	2459
Cherokees	5000
Appalachicolas	265
Chocktaws	150003

Statement of the number of Indian tribes east of the Mississippi.

Indians in New York	4716
Indians from New York at Green Bay	725
Wyandot in Ohio & Michigan	623
Winnebagoes *	4591
Ottowas and Chippewas of Lake Michigan	530
Chippewas	6793
Chippewas Ottowas and Potawatomies	8000
Miamies	1200
Weas	60
Creeks	22668
Cherokees	10000
Chickasaws	5429
Choctaws	3500
Seminoles	2420
Appalachicolas	340
Menomonies	4200
Pottawatomies	1400

* Part of these have gone West of the River but their number is not known.

Statement of the number of the Indian tribes resident West of the Mississippi

Ioways	1200
Sacs of the Missouri	500
Omahas	1400
Ottoes and Missourias	1600
Pawnees	10000
Camanches	7000
Mandans	15000
Minetarees	15000
Assinaboins	8,000
Crees	3000
Gros Ventres	3000
Crow	45000
Sioux	27500
Quapaws	450
Caddoes	800
Poncas	800
Osages	5120
Kansas	1471
Sacs	4800
Arickaras	3000
Chayennes	2000
Blackfeet	30000
Foxes	1600
Arepahas Kiawas &c.	1400

* The Treaty with the Sacs and Foxes of August 4th 1824, assigned to their Half Breeds, the tract (coloured red) between the Rivers Des Moines and Mississippi, and South of the continuation of the North Boundary of Missouri to the Mississippi River.

...green) between the Little and Great Nemahaw Rivers, ...ted Tribes of the Sacs and Foxes of July 15th 1830, was ...the Owahas, Ioways, and Otoes.

Prepared at the Topographical Bureau { July 23d 1836 —

R. Jones adjt Genl

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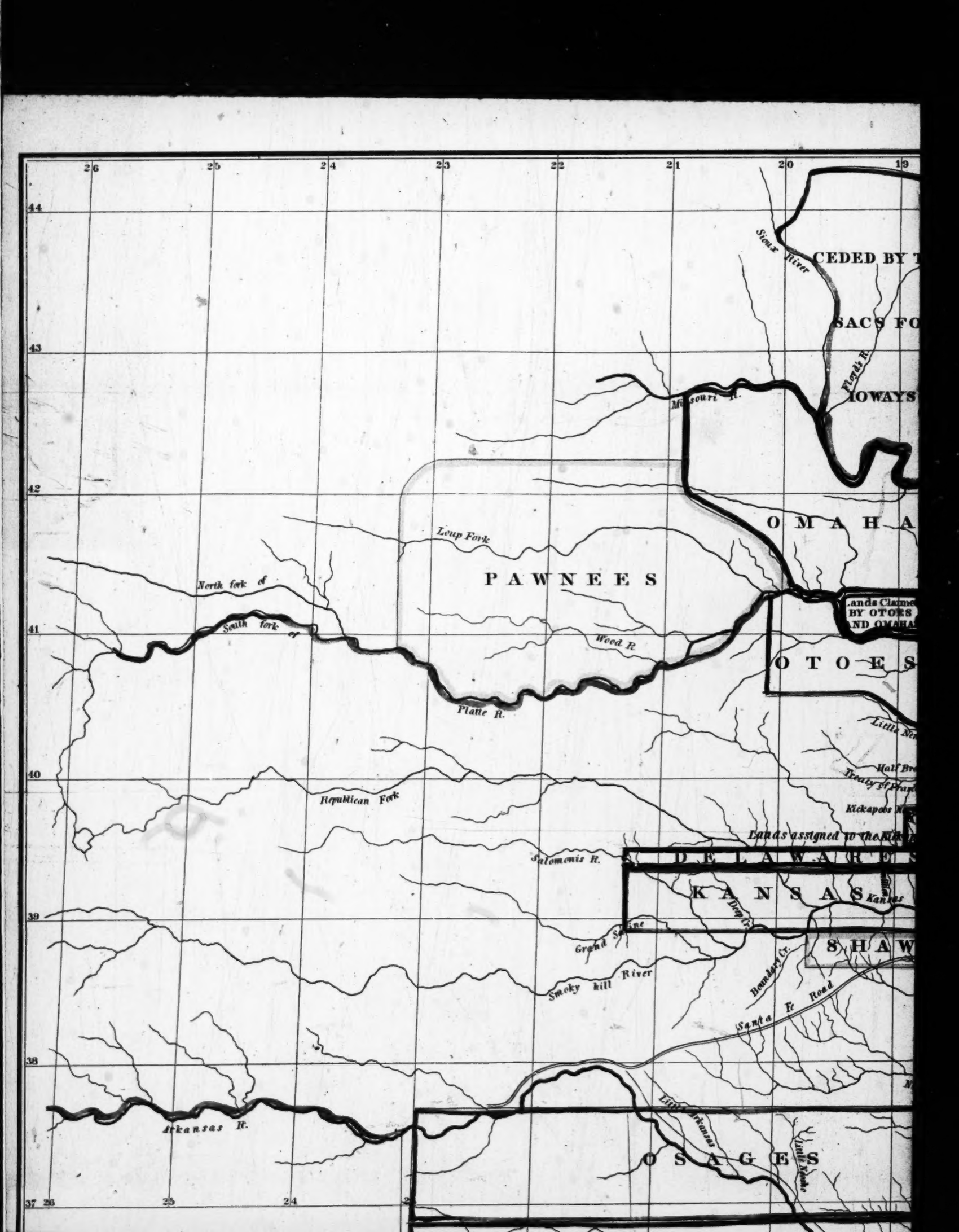
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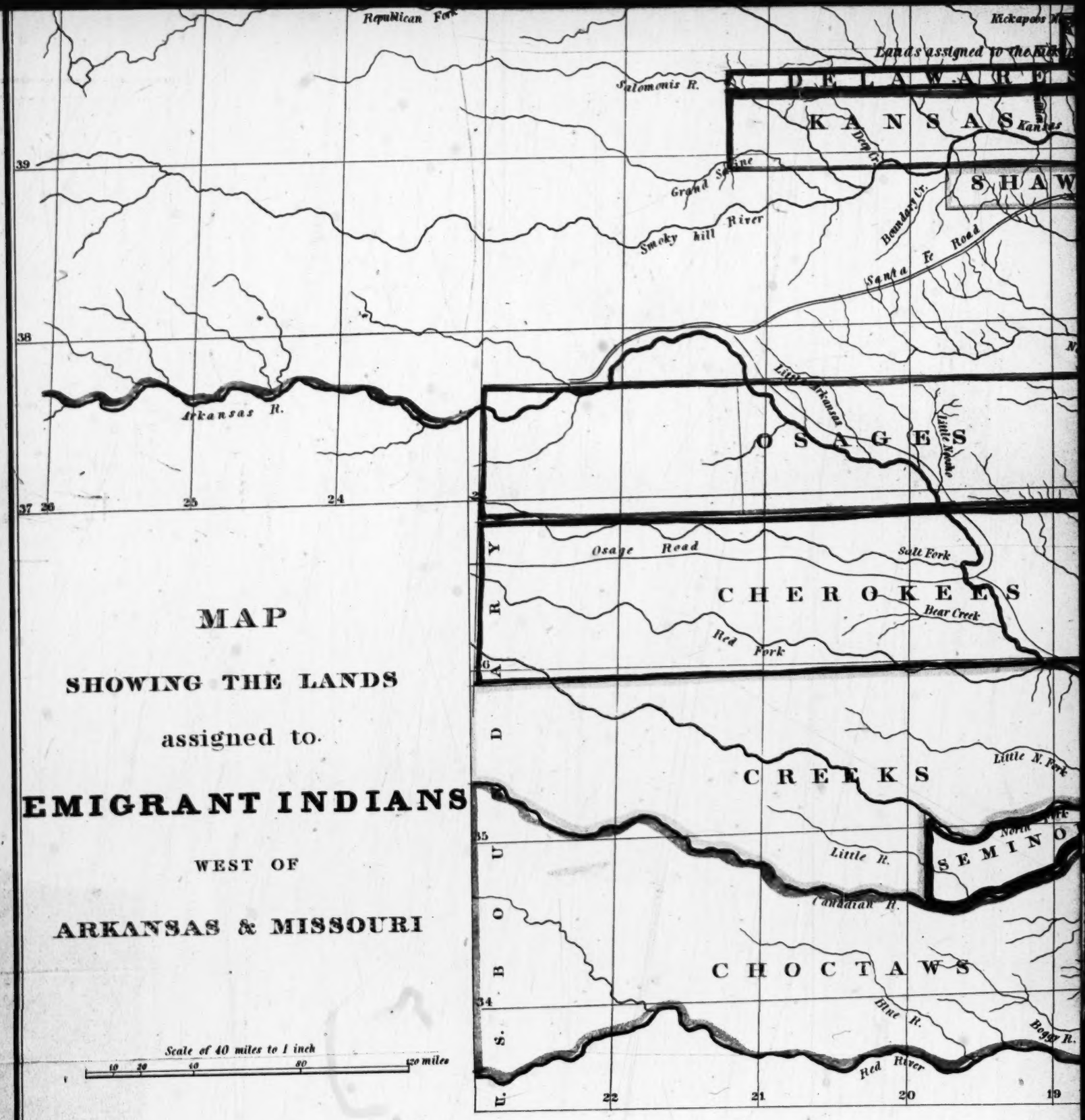
Boundary Cr.
Smoky hill River
Santa Fe Road
Arkansas R.
Little Arkansas
O S A G E S
Little Neosho



MAP

SHOWING THE LANDS

assigned to

EMIGRANT INDIANS

WEST OF

ARKANSAS & MISSOURI

Scale of 40 miles to 1 inch

0 10 20 40 80 120 miles

* This tract has not yet been granted to the Cherokees, but provision has been made for ceding it to them by a treaty, now awaiting the action of the President and Senate.

++ The small tract (coulowred green) between the Little
by the Treaty with the Confederated Tribes of the Sacs an
granted to the Half Breeds of the Owahas, Ioways, and

for idlers, and tipplers, and others, destitute of the moral courage to do their ordidary duty even tolerably, who, on the spur of occasion, have turned out and made a respectable fight.

I am decidedly of the opinion that a sword given to Colonel Dodge, a brace of pistols to each one of his commissioned officers, and a month's pay extra to each one of the non-commissioned officers and soldiers who accompanied him, would contribute much to the good of the service, by inspiring all officers and men with that spirit of increased vigilance and emulation so necessary to the preservation of health and life, and public property, and which is essential to ensure success of all wilderness movements.

The approaching disturbances in Texas would seem strongly to admonish us of the immense importance of our officers and men being thoroughly acquainted with the whole line of our southwestern frontier, from the Sabine bay to the Rocky mountains.

All which is submitted with due respect.

EDMUND P. GAINES.

Adjutant General JONES,
U. S. Army, Washington.

February 23, 1836.—A true copy:

R. JONES,
Adjutant General.